

Plat for Mariners;

OR, 6.52.25

The Seaman's Preacher.

Delivered in several Sermons
upon *Jonah's Voyage.*

To which is now added,

The Day of God's Patience to
Seamen improved.

By JOHN RYTHER, Preacher of God's
Word in *Wapping near London.*

*Rejoice, O Zebulon, in thy going out, for they shall suck of the
Abundance of the Sea, and of Treasures hid in the fowle.
Deut. 33. 14, 15.*


*They that go down to the Sea in Ships, that do business in great
Waters, these see the Works of the Lord, and he Wonders
in the Deep, Psal. 107. 23, 24.*

*While it is a Land, To day if ye will hear his Voice, harden not
your hearts, as in the provocation, Heb. 3. 15.*

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530:06



To all Commanders and
Masters of Ships; Grace
and Peace be multiplied
upon you, through our
Lord Jesus Christ.

THE Wise and Supream Governour,
and Orderer of all Affairs here be-
low, hath put you into a large ca-
pacity of Serviceableness and Use-
fulness in your present day and Generation,
(as Nationally considered) not only in a way Isa. 26. 1.
of Commerce and Trade, but in a way of De-
fence and Sose-guard: God hath not only bul-
warked England with his Salvations; Sal-
vation hath God appointed for walls and
bulwarks; But also with Seas and Sea-Com-
manders. You have many times in your Ca-
pacities stood in the breach to keep out an
Enemy that would have flowed in upon us like
a flood, if God had not by spiriting of you,
lifted up a Standard against him; and what
Isa. 26. 1.
At 2 message

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message these following Papers have to you, is to call you, and excite you to further measures of use and service; that such as have been honoured in doing service for their Nation, may be honoured in being useful to precious and immortal Souls under their Charge and Command; which you may be by the Blessing of God, in holy, exemplary, conscientious walking in and out before your Companies: To which end, consider but these few following Motives.

1. Your Command is great; and where God gives much, doth he not require much? Can you say to your Companies as the Centurion did to his Servants, Go and he goes? and do they not readily obey you? and have you a word of command to do your business, and not one word of command for God, and their own Souls? It was said by a great person once in high command, upon some Complaint; Well (saith he) if Soldiers, private Soldiers, miscarry, I will make Commanders pay for it. I wish in the issue it prove not so in this case: You should rule for God in your places.

2. Your dangers are great; and will you can you neglect your duty in time of danger in a time of danger you will look out if there be fears of an Enemy, of a Rock, of a Sand. Soldiers neglect not their duty when besieged with danger: You at Sea are besieged with dangers.

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dangers, yea with deaths; as it was said of Paul, he was in perils often by Sea; therefore you had need with all your Companies, attend your duty towards God, towards one anothers Souls: this is the way to come off when beset with dangers. Prayer hath brought many a Vessel off, and Shipp company off: when all hope of being saved hath been taken away.

3. Your time looks as if it were short: have not you of all men cause to reckon so? Can you ensure your lives, though you may your Vessels, and your ventures? hath God told you, you shall not miscarry this Voyage? who can tell what is in the womb of To-morrow? then can any tell what is in the womb of a twelve-months, or a twenty-months Voyage? Can you promise your selves a return home from an East-Indie or from a Guiny Voyage? If you be secured from storms at Sea, can you secure your selves from the Diseases of the places and countries where you go? Oh then do good in your day, (which is like for any thing you know to be short).

4. Your Reward will be great: your Reward will be great here, and hereafter. Your reward will be great here, Great peace have they which love thy Law: In keeping thy Commandments there is great reward. And when you come to die, either at Land, or Sea, you will be able to say with good Hezekiah,

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Lord, Remember how I have walked before thee in truth, and with a perfect heart. And hereafter, Oh what a Crown will it be if one Soul be converted under your charge, by your gracious carriage, and going in and out before them!

5. Your advantages and helps are great: you are advantaged with most excellent seasons to do good to their Souls under your charge: Oh when Conscience hath been marking in your companies, in their storms and dangers! what may not a word spoken at such a time do upon their souls? when it may be the sense of their eternal states is fresh upon them, when it may be Eternity is before them; when it may be their hearts are tender with the sense of deliverance from some terrible Tempest: Oh what good may your praying, your speaking to them do at such times? Do not you see the Wonders of the Lord in the deep, to affect your hearts? may not you say your eyes affect your hearts?

6. Your obligations to God are great: Are any persons under Heaven under such Obligations as you are? When you go into the utmost parts of the Sea, doth not Gods hand load you there? Do not you sail under Gods especial Protection? Is not his Banner over you love, from Voyage to Voyage? Is not he much out of Purse (as I may say) upon you? Hath not he brought you out of the Jaws of Hell,

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Hell, and Death, many a time? Hath not be commanded many a storm into a calm for your sakes? Hath not be many a time said to the raging Waves and Seas, Peace and be still? Thus far, and no further? And will you thus requite the Lord, with evil for so much good? Is this your kindness to your friend? Such a friend as he hath been in a day of adversity, to know your Souls in your distresses? Why should your Souls shew themselves so unkind?

7. Your Promises to God have been great: Oh the Vows that your lips have uttered to God in the day of your distress! what Protestations have come from you when in signal and eminent dangers? Are any men in so much debt to God as Seamen? are not promises debts? when you pay your Vows, do not you pay your Debts? and is not the God of your Salvations; the God to whom the Vows ought to be performed? Oh then go on Sirs in your several capacities, to promote the Honour of that God who is the God of all your Deliverances. And do good to all under your command and charge, as opportunities present to you, that you may have the mercies of all that sail with you to be given unto you, and never come under the judgment of having them that sail with you to come in as witnesses against you in the day of the Lord.

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If any thing in these following Papers may be usefult and serviceable to this end, it will cause the Author to say, (It is enough) nay it is all that was in design, in sending out these weak endeavours into your hands. That you, and your Ships-companies, Souls and Bodies, Vessels and Ventures, may be ensured in the great Ensurance-office above, is the prayer of

Your Cordial Soul-friend in the

things that concern your In-

ternal, External, and

Eternal Peace:

F. R.

To



*To all Mariners and others
that use the Seas.*

Brethren,

I Cannot but with all the opportunities that I can, promote the honour of my dear Master, and the interest of Precious Souls. I would by prayers, tears, intreaties, preaching, writing; be doing what I can possible to pluck poor Creatures out of the snares of Satan; and of all sorts of men, poor Seamen have not the least share in my affections: I can I hope though in too low a degree yet speak these words of *Paul* to you, *Brethren, my hearts desire and prayer to God for your Souls, is, that they may be saved.* I know the redemption of the Soul is precious, and ceaseth for ever, and shortly you will be out of the reach of my intreaties, and I expect ere long to put off this Tabernacle: the shortness of my breath, and the weakness of my body, cry aloud to me, What thou dost

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doſt do quickly, for ſhortly thou muſt be ſilent. I am not ignorant of the dangers that you grapple with every moment; methinks when I hear the wind begin to ruſtle, my heart begins to ake; fain would I do all that I can to ſecure you from an ~~everlaſting~~ wrack. I am not inſenſible how many temptations you meet with, and how much you are expoſed in thoſe hot Climates you trade in, and of what prevalency bad examples may be with ſome; I know alſo that the want of quickening Ordinances, and powerful preaching, when you are abroad, doth not a little hazard the cooling of your affections to Spiritual things. I can't alſo but obſerve that a ſtrange hardneſs, ſtupidneſs, and unconcernedneſs hath poſſeſſed moſt of your tribe. And who can chuſe but bewail the condition of men that live within ſight of Death and Eternity every hour, and yet carry it as if there were no other life beyond this, or as if their buſineſs here were to ſecure miſery and damnation hereafter. Oh what doth ſin make men! what ſots, mad-men, and fools are moſt? and who worſe than ſome Seamen? who of all men living ſhould be moſt ſerious. They which carry their lives in their hands had need carry grace in their hearts.

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Oh what a sad sound it is to hear any of them swearing and cursing, and damning; who one would think should be almost always praying, or praising of God! when I lay all these things together, and consider how loud God himself hath spoke within these few years to poor Seamen, I could not but strike in with providence: It may be some may hear, and in this their day understand the things of their peace before they be hid.

It was not long since the dismal thundering of Cannons did alarm poor sleepy Seamen: it's not long since the groans of the dying spoke aloud to you to get an Ark: it's not long since the wounds of your Brethren opened their mouths and bid you look quickly for the Balm of Gilead: it's not long since the decks of your Ships were slippery with the brains and blood of your friends: and what doth all this teach you, but that your lives and Souls are in unspeakable hazard; and whosoever neglects the minding of Christ and His Soul, it should not be a Seaman.

I will say nothing of the later storms, and thousands of Souls, *September* last, which occasioned the Author's preaching several of the ensuing Sermons, especially upon that Text, *The Lord fell upon Jonah*. And also it occasioned their committing to publick view that they may be prepared against succeeding storms and tempests.

Especially that fatal storm to

dismal

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dismal tempests; although I believe they are not easy to be parallel'd in some hundreds of years: I pass by the miserable captivity of others; and what storms the tribe of Mariners may still meet with, I will not now say. When I consider what leisure you have to read, when you cannot hear, and how heart-affecting a warm discourse may be to you when you have time to read and think, and read and see, and hear what is writ, and read and pray too; I cannot but commend to your serious perusal this judicious practical and affectionate piece of my reverend Brother.

And now I have an opportunity, give me leave to add a word or two more to quicken you to serionshess, and let me leave these following lines as a witness of my hearty affections to you, which I beg of you to think of, when I am dead and gone. Again, I beseech you as you love your Souls, think of these ensuing Considerations.

Consider what a sorry Vessel you have under you, how brittle is that bark that you are sailing in; a little blast oversets it, a leak sinks it, if it strike upon the ground it's soon broken; I mean your bodies are poor frail things, and are soon shaken; you dwell in tabernacles of clay,

whose

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whose foundation is in the dust; and is it not worth the while to think seriously what shall I do to live for ever?

2. Consider what precious Wares this Vessel is laden with. Your Vessel is your Body, the lading your Soul, and what do you think a Soul is worth? as little as most mind it, if you'll believe him that bought them, he saith, That they are worth more than a world; and shall the preciouslest commodities be least valued? or was Christ mistaken, and gave too much for them? or are you wiser than Christ? is gold and silver worth more than a soul? are dying men, or are damned men that have lost their souls, of this mind? Oh Sirs, you can never be too careful about the saving of your Souls.

3. Consider whither you are bound; it's for eternity, either everlasting glory, or everlasting misery. Death will shortly land you in endless happiness or sorrow, and if you would never so fain you cannot then alter your state; you may repent your bargain, but not mend it; prayers, tears, and wishes will e're long be in vain. Oh therefore seeing it is for eternity, do your work to purpose, that it may not need repenting of: Man, your voyage is great, lay in provisions accordingly.

4. Con-

4. Consider how few make a saving Voyage: many that think they are getting, when they come to cast up their accounts find that they were hugely out; men carry great ventures with them, and expect to be made by it, and when all comes to all they are worth less than nothing, and undone for ever, no grace, no peace, no Christ, no glory: And is it worth the while to venture ones life and soul for that which is worth nothing, and will do one no good in another world?

5. Consider what dangers you are in every moment: I need not tell you that you are sailing within a few inches of Deaths sometimes storms, sometimes sands, sometimes rocks, sometimes pyrates, sometimes a calm, and provisions fail: sometimes the Vessel proves leaky, and men are fain to pump for their lives; you know your dangers better than I, I wish you did also know how to secure your selves: what have you to hold up your hearts in the greatest of difficulties? can you say Christ is my Ark in this storm, his bosom will be my harbour if this should prove a wrack? What dost thou say man? if you can't, I wish you could. Awake Oh sleeper, what meanest thou?

6. Consider how good a Voyage some make

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make : they go out fraught with tears and groans, and pass through many a storm, devouring Seas of difficulties, and sometimes almost lost, so that they scarce know whether they be in the Sea or out ; their Masts are spent, their Rigging spoil'd, their Anchors and Cables broke ; and yet after all there hath been a calm, their Rigging recruited, and all recovered, and they come home richly laden with grace, peace, glory, and the pearl of great price, and they come top and top-gallant into the harbour of rest, and have an abundant entrance administered into the everlasting inheritance : and would not you be one of those ? Blessed are the people that are in such a case ; yea, blessed are the people whose God is the Lord Oh what a triumphant welcome will such have to Glory ! and would not you be glad to be of this number ? but Sir, what shall I do to make such a Voyage ? If I should give you advice will you take it ? O but will you Indeed ? if you will not, lay down this book and read no farther : But methinks I hear some saying, O that we did but know what we shall do to be saved, what we shall do to secure this pearl of great price ? Oh a Christ, a Pardon and Heaven, upon any terms in the world ! Well then, if you take this following advice, my soul for yours if you miscarry.

Directi-

Direct. *Direction 1.* Venture not out but in a sound fight, and good bottom; let your ground-work be well laid, in deep humility and solid knowledg, labour to know your selves, your corrupt natures; your absolute need of Christ, his excellency secure for yours; and all's well. Labour to see sin the greatest evil in the world, and to loath your selves, and justifie God under a sense of your own unworthiness; beg that you may not be deceived with an hypocritical profession, but that your hearts may be right in Gods statutes; he that's sincere is safe.

2. Have not too many Owners, let God be your owner, and you are safe enough; none of his Vessels miscarry. Yield your selves to the Lord; make over all you have to him, never more your own than when most his.

3. Let all your tackling be of the best: let your Judgment be well convinced and established, that's your Mast; let your affections be divine, they are your Sails; let your hope cast Anchor upon Christ, and the Scripture-promises; let your Vessel be well ballasted with humility; lay in good provisions, such as are strengthening, wholesome, lasting; get in the whole armour of God, and resist your adversary therewith, and he will fly from you.

4. Le

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4. Let your Lading and Fraught be such Commodities as will go off well in that other Country. O how many are bound for another World, that are loaded with Rags, Dung, Dröfs ! Faith, Love, Meekness, Patience, Zeal, Heavenly-mindedness ; these, are the Wares that can never want a good Marker,

5. Make up your Accounts exactly when you go out ; and go to the great office, and insure all whatever it cost you ; it's that may be done, you may run a sad risk if you don't : the comfort and peace that you will have in it will abundantly recompence your pains and charge in this business. How joyfully then may you look dangers in the face? though the Sea run mountains high, though the Waves thereof roar, though every Billow look as if it brought death with it; yet how comfortably may such a one look? he knows that if the Vessel break, and his body be drown'd, yet Christ lives, and he shall immediately be cast upon a happy shore, where in a moment all wants shall be supplied, all losses shall be made up in the glorious, perfect, and eternal Fruition of God. And he that gets Heaven, Christ, and Glory by his losses, hath no great reason to be afraid of them;

6. Labour to make the best advantage of opportunity; don't lose your Markets, when the wind presents, hoise sail and away. The

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opportunities that God gives you at Land in his Ordinances must not be slighted; the Lord's-day is your great Market-day, wherein you may buy the richest penyworths; and when Affections are starving, and the Spirit of God is moving upon your spirits, and striving with your souls, and pleading with you, then have a care of losing such an opportunity; that's a brave Gale, and the Wind sits fair, and if you be then ready, such a Wind may send you amain to your Port; or else you may lie becalm'd, or wind-bound, and eat out your Comforts, and lose more than you are aware of.

7. Take heed of the great Rocks *Presumption* and *Despair*: take heed of the great Pyrat the *Devil*; take heed of running a-ground: the love of the World ruins thousands; and if you strike here it's dangerous, but if you stick here you are broken, Ship-wrack't, lost; take heed of all the sins that poor Seamen are too subject to; Swearing, Cursing, Raging, Damning, Jeering at Godliness, neglect of Prayer, Hardness of Heart, Atheism, may I not add Drunkenness, Uncleanness, &c.

8. Look oft to your Compass, *the Word of God*, and then you can't steer amiss; read and meditate upon the Scriptures, the *Bible* is an excellent companion.

9. Get a good Convoy, Pilot, Factor,
Christ

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Christ is all; count all as Dung and Dross in comparison of him: let your eye be still to him, your heart upon him, and know this, you can't overvalue him whom never yet any did sufficiently prize; let your hearts be much above, let not Sea and Land make you forget Heaven, think you never make a good Port till you are safe in the Arms of Christ.

10. Keep an exact Journal, observe what way you make, by this God may have Glory; you may have past Experiences to feed your Faith and Hope upon for the future. *O that men would praise the Lord for his goodness, and for his wonderful works to the children of men!*

11. Let Losses make you more diligent to get and secure that which can't be lost.

12. In a word, take heed of a sleepy indifferent careless spirit; take heed of having a *Jonah* aboard, of carrying any sin unrepented out with you; and be much earnest and constant in prayer.

But in this and many other things, I refer you to this seasonable and excellent Discourse which is calculated for the tribe of *Zebulon* chiefly. Again, I say, read and think, and read and practise, read and pray; and this will be the joy of one that dearly loves you, and daily prays for you,

March 1.
1671.

James Janeway.

To all Seamen whose day of Grace is yet not hid from them, and whose hearts are not hardned, and ears deafened to the voice behind them; saying, This is the way, walk you in it.

Dear Friends,

Your State and Calling is set forth by the Spirit of God to be the most dangerous of all Mens; You mount up to Heaven and go down again to the Depths, and is not this a desperate case? Their Soul is melted because of trouble. (can any more be said in a word, to declare their forlorn and deplorable condition?) They reel to and fro like a drunken man, and are at their wits end. They know not what to do, but then their eyes are up to God; And that when you are plunged into this sad estate, you may have some good Anchor-hold for Eternity, is the design of these Papers, sent now into your hands. 1. Love to your Souls studied them; Love to your Souls
prea-

Pfal. 107.
26, 27.

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preached them, and now love to your Souls, (notwithstanding the many imperfections they are cloathed withal,) prints them; and indeed they were hastned to the Press, rather by the voice of God than man: Thoughts of presenting them to publick view were taken up, and laid down again some Months; but that dreadful alarum from Heaven, in that fatal storm, both at Sea and Land, when so many Ships and Lives miscarried; viz. September 11. and 12, 1671. did occasion the re-assuming fresh thoughts, that through the blessing of God, they might be useful to the good of poor Seamen; and so the Author was prevailed with to trust God with them; especially so few Treatises being in print, for the sakes of poor Seamen, that live constantly lives of Death and Danger, and their Relations, that live Lives of Sorrow and Fear. That you may be serious in the reading, and practising what now is put into your hand; Let me tell you,

1. Your Souls, your Families, your Estates, your Lives; nay, your All is here concerned: The design of these Papers is the Ensurance of your immortal precious Souls, this is the Jewel; if safe, all is safe; if this be lost, all is lost: Ships lost, you may get others; nay, the loss of Relations may be made up, but the loss of a Soul is an

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irreparable loss ; as it is unvaluable, so it is irreparable, it can neither be made up, nor sum'd up. O poor Seaman, what a precious commodity do you carry to Sea with you ! what an unvaluable Jewel ! and yet run the venture, take no care to ensure this, that is infinitely worth more than all you carry to Sea with you besides ?

2. Your snares and temptations are greater than other mens : May it not be said of you, as of them, Fear, the Pit, and the snare are upon you : It is to be hoped you are not all fearless and graceless. Snares of Companies at Land, at Sea at Home, and Abroad ; snares of foreign Countries, and snares of your callings : O what a wonder it is that poor Seamen that walk upon snares are no more sensible of them ! that they are not like him that dreamed he saw the world full of snares, and heard a voice say, *Quis pertransiet ista ? Who shall pass through these ?* and afterwards he heard a voice say by way of reply, *Humilitas pertransiet, Humility shall pass through.* So say I, O poor Seamen, a watchful heart shall pass through all your snares ; you had need have as many eyes as the Poets feign Argus to have. Who have so many snares as you have ! How true is that of many Seamen, that Job bath of the wicked ! For he is cast into a net by his own feet, and he walketh upon a snare.

Job. 18. 8.

3. Your

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3. Your opportunities and seasons for your Souls are fewer than other mens. Good Books must be your Sermons, and if you will not read when you cannot hear, you live in a daily neglect of your duty to God, and to your own precious Souls; O how sad would it be, and will it be for you one day, if you slight and despise the Ministry of Reconciliation, when you are at home! where you may enjoy it as in no place of the World whither you go; and when you are at Sea neglect those advantages, which you may have in reading of the Word; Seamen's Ordinances are and ought to be God's Providences; and their Ministry, and Preachers, Seas and Winds, if you slight the Ministry of your Barnabasses ashore, viz. the Sons of Consolation, you shall meet with the Ministry of Boatnergeries at Sea, a Ministry of Thunder: Doth not God often thunder upon you in storms, Hurricanes, and mighty Tempests? doth not the Lord make that word good upon many poor Seamen? Upon the *psal. 11. 6.* wicked he rains Fire, Snares, and Brimstone, and an horrible Tempest: This shall be the portion of their cup.

4. Your accounts are great: No men have greater accounts to give to God than Seamen have; therefore they had need look well to the stating of them; poor Seamen, though you put it off, yet the great Audit-

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day is coming; the Lord will call you to a reckoning, what though it should be (as you think) long first: it is said of the slothful Servant, that after a long time the Master of that Servant reckoned with him: God will make you know that long forbearance is no forgiveness. As Solomon says to the young man, so I say to the Seamen, Rejoice, O poor profane Seaman in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes; But know thou that for all these things God will bring thee into Judgment. 1. O that Seamen would consider that the Lord will call them to an account for their vows, that their lips have uttered in the day of their distress!

Ps. 56. 12. The day will come that they shall say, Thy vows are upon us, O God. Can you answer the question, when God and Conscience shall ask you, what is become of your vows, of your promises, and protestations? Can you make vows, and break them with the same breath? 2. O that Seamen would consider, God will call them to an account for the Convulsions they have had in their storms and distresses! O doth not God and Conscience often board them (as I may say) and come to close fight with them, and tell them, Poor sinners, these are your sins, your crying sins, that you must leave and lay aside, if ever you expect

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expect to find mercy from me : and these are your duties that you must conscientiously take up, as ever you think to have my comfortable presence with you ! O now how ordinary is it for poor Seamen to wear off and lose such Convictions : but though you forget them, God remembers them, and will call you to an account for them. 3. God will call you to an account for your Salvations and Preservations. Are there any men in the world, men of so many deliverances and mercies as Seamen are ? Ob what deaths and dangers do they pass through every Voyage ! how may it be said to many of them, as Jonathan did to David : As I live, there is but a step betwixt thee and death : What few steps, inches, are betwixt Seamen and death, nay, and damnation, if they miscarry before an interest gotten in the Lord Jesus Christ ? and can you think, nay dare you think that God gives you such mercies and preservations to spend them upon your lusts ; to gratifie your flesh withal ? may not you hear God sometimes saying to you, as in that case, Are you delivered to do all these abominations ? O will not God say to you, Did not I give thee thy life, poor sinner, when many others miscarryed ? did not I bring thee off in a most miraculous manner, when others were swallowed up ? and what use didst thou make of such a preservation ?

4. God

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4. God will call Seamen to an account for their Provocations : O poor Souls, you no sooner commit them, but you forget them ; but God hath a book of Remembrance in which they are all Recorded, and out of which you shall be judged ; the secret of all hearts in that day shall be manifest ; all the bidden things of darkness shall be brought to light ; all secret guilt at home or abroad in the forreign parts of the Earth ; all your secret sins are set in the light of Gods countenance. 5. God will call Seamen to an account, for their Afflictions : Many of them they meet with great trials, one while breaches upon their Estates comes upon them, as the breaches of the Sea ; one Voyage it may be rich, and the next impoverish'd ; or if not so, it may be taken by the Turks, or some cruel Enemies, and then under great slavery and misery, and after all redeemed : O will not God call to an account for this ! What better were you for your slavery ? did it make you sensible of your spiritual captivity ? did it bring you out of Soul-bondage ? did it occasion you to consider this slavery of your bodies to the Turks, is nothing to the slavery of your Souls to Sin and Satan ? As it is said by God, I sent you into the Land of Chaldea for your good ; so will God say, I sent you into Sallee, I sent you into Argier, but was it for your good ? O what a pity it is to see Bodies of poor Seamen redeemed, and their Souls Captives still ! to see them

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for a them Drunkards, Swearers, Unclean, and what
not, after they have been slaves! O what pity
it is to hear them talk of their slavery, and see
their Souls lie still in Irons and Fetters; Cap-
tives to the Prince of darkness, which is worse
bondage than that you talk on, when men are
sent up into the Country to the King of Fez?
God will call Seamen to an account for
their time; they have abundance of time, ma-
ny of them, and God will account with them for
it, what improvement they made of it, what use
they put it to? It is a talent, the improvement
of it is accountable.

5. Poor Seamen to move you to read and
practise, what you here meet with; consider your
Day goeth away; your Glass runs apace, you
are sailing for Eternity; you being under sail
for another World, why should not your eyes
and hearts be much upon that Country to which
you are bound? Dost thou know whether thou
shalt make this Voyage that thou art going on?
Canst thou assure thy self of a safe arrival, or a
safe return? Canst thou say as Abraham did,
when he went to offer up his Son, I, and the
Lad will go yonder to worship, and we
will return? Can you promise your dear
Relations a meeting again in this World, when
you part with them? and should not you then be
serious in reading, in practising, in improving
any thing that concerns the peace of your preci-
ous Souls?

6. That

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6. That poor Seamen may read and practise: O that they would consider how lost time will sting their poor souls another day! have not many of you much time for Reading, Prayer, Heart-examination? though it is true, such are your circumstances sometimes, that your time will not give you leave for such serious employments; yet again at other times you have abundance of leisure. Is not this a great sin among Seamen, idly to game their time away, or to talk it away, or sinfully to sport it away? but when you come into a storm at Sea, or upon a death-bed at Land, what will your Souls say to it then? O that I had redeemed my time! O that I had been more diligent to make my Calling and Election sure! O that I had spent more time in Reading, Prayer, Heart-examination than I have done! and less in sinful pleasures, in sinful company, in sinful conference! It was a sad saying of a distressed Soul, when going to die, Ten pounds for an hour: Ten pounds for an hour. O poor Soul, what wouldst thou not give for a day or two, relieve from Hell and Death, if there might be hope of a Pardon?

7. That poor Seamen may read and practise, O that they would consider they have as great need for Grace, as any men under Heaven have! O what need have Seamen, and their poor Relations of Grace! As in that case is said by the Apostle, You have need of Patience; So I may say

The Epistle.

say in this, O poor Seamen, you have need of patience to bear your storms quietly; and O how many do not possess their Souls in patience, in tempests and storms; but are in as great a storm as the Sea it self; whose hearts are like the troubled Sea, that cast forth nothing but mire and dirt, who belch out their Oaths and Blasphemies against God; and like that King Ahaz, sin more and more in the time of their distress! who are like a Bull, a wild Bull in the net, full of the fury of the Lord! If the Winds blow they swear. What need have you of Faith for your Souls, for your Bodies, for your Relations? Is not Faith a Storm-Grace, and may not Jesus Christ say to many why are you fearful, O you of little Faith? nay, why are you so bold and presumptuous O you of no Faith!

8. That poor Seamen may read and practise; O that they would consider, their account will be aggravated by what they meet with here if they practise it not! As Christ said to those Jews, so may I say in this case, If I had not come, and spoken unto you, you had not had sin, but now your sin remains: viz. Your sins had not been so circumstantiated, so highly aggravated. Wil't not be said another day, were you not warned of such a danger? of such a sin? charged by the Lord in the Ministry of the Word, to submit and subject your Souls to such a Duty? and will not all this be matter of evidence against you in the great

The Epistle.

great day? But that your poor Souls may be pull'd as brands out of the burning, and come in this your day to hearken to the voice of the Lord, and not harden your hearts as in the day of Provocation; but know the things that concern the peace of your precious Soul, before they be hid from your eyes; is the earnest prayer of him who is one that desires nothing more than to be directed to let down the Net at the right side of the Ship, that your poor Souls may be brought into Christ by it.

J. R.

JONAH I. 5, 6.

Then the Mariners were afraid, and every one cried unto his God, and cast forth the Wares that were in the Ship, into the Sea, to lighten it of them; but Jonah was gone down into the sides of the Ship, and was fast asleep.

So the Ship-Master came to him, and said unto him, what meanest thou, O sleeper? Arise, call upon thy God: If so be that God will think upon us, that we perish not.

THe Prophet *Jonah*, the 1 Kings 14.25.
 Penman of this Book, of Gath-Hepher,
 prophesied in an evil day; a City in the Tribe of Zebulon which was the Tribe of
 they to whom he prophesied, we find were the Mariners.
 people of *Israel*. He was
 Prophet in *Israel*: — The time he prophesied in, was the Reign of *Jeroboam*,
 the Son of *Joash*: now having little success in his work in *Israel*, among the *Jews*,
 his

his own Country-men, he is sent to *Nineveh*, a City of the *Gentiles*; *Jonah* refuses to Act according to his new Commission, and God follows him to humble him for it, which is the whole scope of this Chapter, and also the scope of a great part of the Prophecy.

In this Chapter we have, 1. *Jonah's* disobedience to Gods Call, (from the first Verse to the fourth :) 2ly. The Lord's punishing *Jonah's* disobedience, (from the fourth verse to the 17th.) 3ly. *Jonah's* marvelous preservation in his punishment, being swallowed up by a *Whale*, in the last verse of the Chapter. The Text falls in the second part of the Chapter (*viz.*) the Lords displeasure against *Jonah* for his disobedience.

First, We have his Commission in the first Verse, To go and cry against the great City: *Arise, go to Nineveh, that great City, and cry against it, for their wickedness is come up before me.* This City was the Metropolis of *Afsyria*, and had its name from *Ninus*, some think built at first by *Nimrod*; from that place, and out of that Land went forth *Assur*, and builded *Nineveh*, (which some Expositors read) Out of this land, he, namely *Nimrod*, went forth to *Afsyria*, and built

Gen. 10.
11.

built *Nineveh*, which was the Metropolis of *Assyria*.

Some Authors tell us, that Nineveh was in Circuit 48 Miles, and that it had about its Walls, fifteen hundred Towers.

Observe, The greatness of Cities cannot priviledg them from the blows of Divine Wrath. What though it be a great City? God is a great God, and the great God sends Summons to the great City, and sends by *Jonah* as his Herauld at Arms, to prepare to meet the Lord.

Secondly observe, Great Cities have their great Sins. *For their wickedness is come up before me*: What the Sin of *Nineveh* was, is not yet exprest; some think Sodomy, some Sorcery, an ordinary sin in those parts. But *Nabum* more clearly tells us what it was, it is called *the bloody City, full of Lies and Robberies, and the Prey departed not*. *Nabum* Prophesied of their destruction. After they were spared, they returning to their Vomit again, then came forth great Wrath from *Nahum* God: and by his Prophecy, their sin was 3. 8. Oppression.

Thirdly observe, Great sins bring great Judgments, great was the displeasure of God against *Nineveh*, that he sends the Prophet *Jonah*, to denounce his Wrath against them. God in it, is thought, had design to forewarn the *Jews* of their Rejection, by this sending of *Jonah* to the

Gentiles, but this Providence was not regarded. Thus much for his Commission.

2ly. We have in the third verse his disobedience, *He arose to fly to Tarshish*: Here a question doth arise, What should be the reason of *Jonahs* disobedience to the Lord?

Various thoughts Expofitors have about it: 1. Some think fear of cruel usage, the *Ninevites* being a Savage barbarous people. 2ly. He might despair that *Nineveh* should obey his Message, when *Israel* had not, amongst whom he had Prophecyed with little success; he might say to God as *Moses* did: Lord, if *Israel* will not hear me, how should *Pharaoh* hear me? So if *Israel* will not hear me, how should *Nineveh*? 3ly. Others put it upon his love to his own Country; for in the sending to *Nineveh*, he might probably foresee the Conversion of the *Gentiles*, might be the Rejection of the *Jews*; and upon this might fall under a Temptation. Fourthly, Others put it upon that disgust, his own Country-Men would take at it, who had such an emulation against the *Gentiles*. 5ly. Others (and I humbly conceive with very good reasons) put it upon his pride of Spirit, fearing lest he should not have

Exod. 6.
12.

have his embassy answered by God, and so he fall under the blot of a false Prophet; this seems to be intimated by himself; *Was not this my saying in my own Country? Therefore I fled before into Tarshish, for I knew thou art a Gracious God, and Merciful, slow to Anger, and of great Kindness, and repentest of the evil.* O such proud Spirits have we, that we cannot bear the want of success, in prophesying or Preaching the Wrath of God against poor Sinners!

But in this temptation whither will *Jonah* go? To *Tarshish*; some think it is in *Asia*, some in *Africa*, some a City, some a Country; it seems to be spoken of, as a place of great Merchandise, and a place of a mighty Sea-Trade; some think the different apprehensions about it, have risen upon this occasion: the *Hebrews* call the main Sea *Tharshis*, because they usually trafficked, but by the *Tharsan* Sea: but most probably *Tarsus*, that gave birth to *Paul*, was this City, and hath its name of *Tarshish*, the Son of *Javan* (as is observed by a learned Expositor) a City of *Cilicia*, that had a convenient Haven. And in order to his flight, he goes to *Soppa*: This was the Port of *Jerusalem*, distant from thence some Thirty Miles in the

Ezek. 38.

18.

2 Chron.

20. 36.

Psal. 48. 7.

Acts 21.

39.

39.

Gen. 10. 4.

Mr. Ains-

worth in

locum.

2 Chron.
2. 16.

Tribe of *Dan*. Sometimes success is laid in the way of a temptation, to see how far a poor sinner will go: thus was it with *Jonah*.

3. In the 4 Verse we have Gods displeasure in *Jonah's* Punishment: but the Lord sent a great Wind into the Sea. Observe, the Lord is sole Commander at Sea, the Winds do not rise accidentally, but they have their Commission from God; though *Jonah* would not obey God's Commission, yet the Winds do. Here the Lord sends a Pursuant in a storm, after a rebellious Prophet, the winds and the Sea are God's Servants. O let Sea-men tremble at this! God can cause these his servants to execute his will upon them when he pleaseth; it is greatly the sin of such Persons, that they look not higher than natural causes; but alas, every storm should read a Lecture to you of God when you are at Sea.

We may further observe, guilt cannot flee from God; God sends after guilt; guilt carried to Sea, will have a storm sent after it: O tremble poor Sea-men, when you go out to carry unpardoned guilt abroad with you.

Again observe, Persons employed, and especially commissioned by God, may in their Temptations go cross to their Com-

missions

missions : Thus did *Jonab* here; thus did ^{1 Kings,}
 the young Prophet who bare that brave ^{13.}
 Testimony against the Altar at *Bethel*, yet
 he failed afterwards, and went cross to his
 Commission.

Now the Text it self contains in it a
 discovery of the effects, and consequen-
 ces, of this storm God sends after *Jonab*.

1. Here is a description of the Per-
 sons under these Effects.

2: The Effects themselves.

1. The Persons. *Then the Mariners*
were afraid. They are the most undaunted
 of Men, the hardiest of Men, being so
 frequently in these deaths and dangers:
 they little regard them, and yet these
 persons are afraid; not the Passengers
 were afraid, but the Mariners, that used to
 encourage the poor trembling passengers.

2. We have the Effects themselves,
In fear; they were afraid, though they had
 been probably in many storms before,
 yet here being some things extraordi-
 nary in the Case to be discovered, this fear
 fell upon them. Now their courage and
 magnanimity were daunted, this storm
 made them lower their Top-sails of cou-
 rage and confidence. 2. Effect of this
 storm was, *Everyone cryed to his God*;
 which argues the greatness of their

Acts 27.
38.

fears ; it puts them upon seriousness storms will change Mariners notes, turn their Swearing into Praying ; it may be Swearing by their gods was their Practice before, but now Praying is their Practice. *They cryed*, which notes the earnestness of their Spirits ; as Persons in distress cry to the true God, so they cryed to their false god. 3. Effect, and *cast out the Wares to lighten it*, which still spoke their fears ; this is one of the last things you do at Sea, to save your Lives ; *Paul* did so with the Ship he was in, cast the Wheat over-board : here are all endeavours used to prevent Ship-wrack.

3. Thing in the Text, is a description of the guilty Person. 1. *Jonab* was in the sides of the Ship : *Jonab*, whom the Mariners least suspected, for they cast Lots we see, to know who it was ; the unsuspected Person is often the guilty Person.

2. We have an account of his posture, he was gone into the sides of the Ship and was fast asleep. Was he praying ? no, though that would have been more proper, more comely work a great deal for a guilty Person. What a strange sight is here in the Ship ? *Pagans* and *Gentiles* Praying ? And a Prophet, yea a guilty Prophet.

Prophet, sleeping? Nay, observe the word, *fast asleep*, O what a Portion had he taken, that he could be sleeping, and the Vessel sinking; neither the Winds roaring, nor the Ships beating, nor the Mariners praying, nor the Ships lightning; none of these awakens *Jonah*. O what a sound sleep was he in !

The first Observation is this, that Storms of danger, cause Storms of fear ; *The Mariners were afraid.*

I will begin to handle this, as being that part of my work, intended for the awakening of the Souls of poor Seamen.

These Mariners, were poor blind Heathens, as you see by praying to their gods ; and they were afraid : now if the glimmering of the light of Nature did make them afraid, O then well may poor sinners be afraid, that have the light of the Gospel shining into their hearts, by conviction, when they come in to Storms : If Heathens who had no light, nor sight of a future state, of their immortal Souls, only as Death was terrible to them, (as it doth untie the Marriage-Knot between the Soul and Body) were afraid, then how may sinners, that know if they suffer Ship-wrack in a Storm, uninter-

rested in Christ, they perish Body and Soul to all Eternity ; (well I say may such Souls be afraid in storms :) You see what those Mariners say, *If peradventure that we perish not.* They only meant of the perishing of the out-ward Man, what then may such Souls say, that know they are not interested in Christ, and yet must inevitably perish in their storms ? To be sinking at Sea , and have no bottom for thy poor Soul to build its hopes upon, when thou shalt launch out into that vast Ocean of Eternity, it will daunt and amaze the stoutest Mariner, and sinner in the World. The Disciples, we read of them sometimes in their storms, and in their fears, they sometimes cry out, *Why carest thou not that we perish ?* well then may prophane Sinners cry out in their storms and dangers.

1. Because Death is before men in storms, therefore they are in fears ; thus it was with those in my Text, they see nothing but death before them. O when poor Sea-men get a sight of the King of terrours in storms, O how doth their countenances fall ! how are their notes changed ! If many poor Souls be afraid of death, are kept in bondage through the fear of death, all their life-long, and yet
Christ

Christ came to deliver them from death; well may poor Sinners then be afraid of death. O what sad cries have many Souls uttered under the Fears and Horror of Death; one cries, O that I might live Heb. 2. 15. a little longer, though but as a Toad; another cries out, Ten Pounds for an hour; Ten Pounds for an hour. Another, (I think it was one of the Kings of *France*) I charge you, name not Death in my hearing, upon pain of Death. Another, I cannot dye, yet I must dye: then I say to thee, O poor Christ-less Soul, how canst thou think of facing this grim Serjeant Death, when he comes to break up a Writ of Eternal Wrath upon thee, whether by Sea or Land?

2. Reason, why in storms, and dangers, Men are full of Fears; because then Conscience stings them; fear ariseth out of guilt, a guilty Conscience is a thousand Witnesses; and will not this, O you poor guilty Sea-men, dread you? Can you deny that Evidence, that cries out of your own Bosomes; and this when you are in dangers? *Jonah's* guilty Conscience, when awakened, did fly in his face; I know for my sake this great Tempest is upon us. It is said of our first Parents,
they

they were afraid, when they saw they were naked; guilt will cause fear to stir in the heart: You poor Sea-men, that carry unpardoned guilt upon the backs of your Consciences, every Voyage, how should you but be afraid of every Storm that doth arise? You carry the *Jonah* in the Vessel every Voyage, it is a wonder you ever return; you go to Sea unpardoned, and you return home unpardoned; go to Sea Chrifless, and return Chrifless. Well! Long goes the Pitcher to the Water, but at last it comes broken home. Remember, Mariners, the sinking Storm will come, the stroke of Death will come, and then what fears will haunt you? you will never be free from fears, until you get your Consciences cleansed by the blood of Christ; cleansed Consciences from guilt, are the best Commodities you can carry to Sea with you: you will clean your Ships, and will you not clean your Consciences?

3. Because in Storms of danger, Eternity is before them. Therefore they are afraid: if the poor Heathens in the Ship, had any notions of Eternity, how confused and dark were they? indeed, some of them have had some dark glimmerings from the Light of Nature, of an Eternal State

State, but could not tell where to place it. As the Philosophers, which had so many various Notions about their *Summum Bonum*. O but now in times of danger, not only Death is before Men, but Eternity. We read of one *riding upon the Pale Horse*, Rev. 6. 8. *whose Name was Death*. O but sinners, who followed him? What Train had he? and *Hell followed with him*. Are you not convinced, poor Sea-Men, that after Death comes Judgment? And what, can you play with the thoughts of Hell and Judgment? O what a meditation might this be to you, when upon the great deeps! What is this vast Ocean to Eternity? But as the drop to the Buckets, compared to Eternity. This Ocean is not the Main, Eternity is the Main: Eternity is the Main Sea. You that sail upon the Seas should have such meditations as these: your Lives are your Voyages, your Souls are your Vessels and Ventures; the World is your Sea, the Winds are your Gales of Prosperity or Adversity; but Eternity is your Port: If you get in well, you make a rich Voyage of it, thy Soul is made for ever. O how will Mariners be afraid when they strike in going in! but Men that are not sensible of Eternity, have none of these fears.

Pfal. 77.6.
*The vulgar latin
 reads it,
 Scopabam
 I swept
 my heart.*

4. Reason; because storms of danger occasion poor sinners to look into their states and hearts. Conscience makes quick reflections, and recoyls in times of danger and affliction. When *David* was under much affliction, then he reflects upon himself, or *Heman*, whoever it was that writ that Psalm, *I communed with my own heart, and made diligent search.* O thus says the Soul in time of danger and distress, O my Soul, how is it with thee? what hopes hast thou if thou should dye in this storm at Sea, or of this sickness at Land, what is thy state for Eternity? art thou a pardoned Soul or no? art thou an interested Soul in Christ or no? well may many poor profane Seamen be afraid, when they thus sink down into the consideration of their eternal estates.

5. Because usually storms make men serious; dangers usually bring men into serious frames of spirit; when judgments are abroad, then sinners grow serious: was it not thus with you in the time of the Plague, when every day you looked that the destroying Angel would fetch a blow at your Souls? you see here, dangers make the very Heathens serious, for they now fly to their devotions, such as they are, *Every one cryed to his God.* 'Will not

a Prisoner be serious when he is to appear before a Judg? so a poor Soul in a storm at Sea, when he thinks he is going to appear before the Judg of the quick and dead. O how shall I stand before that Tribunal? how shall I lift up my face to him? can such a wicked Wretch as I stand before so holy a Throne? well may it be said, when Gods Judgments are abroad, *The Sinners in Zion are afraid, and fearfulness surprizeth the Hypocrite*: because dangers use to make men serious, we have that Land-Proverb, *If you will teach a Man to pray send him to Sea.*

Application.

Is it so, that dangers at Sea, usually bring fears with them; hence note our natural security and stupidity; that until dangers come we are not afraid: they were secure till the storm came, as the old World was until the flood came. Many poor sinners, and poor Seamen, are not afraid of Death, or Hell, until they be at the door; they put the evil day far from them, they say they have made an Agreement with Hell and Death; The overflowing scourge shall not come nigh them. Thus many never think what will become of their Souls, until they be ready to sink at Sea, or until they lie upon a death-bed;

and

and is not this dreadful stupidity, to neglect doing that which must be done, or their Souls are undone for ever?

2. If dangers usually be attended with fear, then it informs us, what a happy condition the People of God are in, who are reconciled to God, to whom God hath said, *As for you, it shall go well with you: say unto the righteous, it shall go well with them.*

Esay 3. 10.

And this made David say once, *at what time I am afraid, I will trust in God.* And at another time, *I will not be afraid of evil tydings, my heart is fixed, trusting in the Lord.* The Hearts of Believers are not like Nabal's, whose heart dyed in him like a stone, when the Destroyer was to come upon him. O what dangers was David in? And what says he? *The Lord is my Light and my Salvation, whom shall I fear? The Lord is the strength of my Life, of whom shall I be afraid,*

Psal. 27.
1, 2, 3.

3. It informs us of the misery of poor Souls out of Christ, especially in their times of danger: O how are the poor Souls grinded with Fears! all Fear hath Torment in it. How doth the Fears of Death and Hell walk in their Consciences, in their Storms, and torment, and enbondage them! If Believers may be kept in Bondage, through the Fears of Death, what Bondage then are poor Christ-less Souls

Heb. 2. 15.

Souls in, when awakened by dangers?
 In dangers such Souls have no God to
 go to, in their Storms they have no refuge,
 in the overflowing scourge, they have no
 hiding place, in a scattering day they
 have no resting place, to retire their poor
 Souls unto; they are in dangers without
 hope, yea without heart; their hearts sink
 in them, like Lead in the mighty waters:
 alas, poor Sea-men, if your Souls be out of
 Christ, your Souls will be sunk before your
 Vessels, when storms are upon you. *Alex-*
ander used to say of any great danger, here
 is a danger fit for the mind of an *Alexan-*
der to grapple withal, but a poor Christ-
 less Soul is fit to grapple with no Danger.

4. It informs us then, It is not mens
 own Spirits and Courage that keeps their
 Souls above Fear in times of danger.
 The Mariners in my Text were afraid;
 had it been the Passengers, it had not
 been so much to be wondered at; but
 the Mariners that Naturally have such
 bold Spirits, that they are even hardned,
 because sentence is not speedily execu-
 ted; who are so accustomed to Storms,
 that they regard them not: yet these are
 afraid. O now the storm was gotten with-
 in! them and it's the storm gotten within
 the Man, that sinks him, which made
David cry out, *Save me O God, the waters* Psal. 69.
1, 2.

enter

enter into my Soul: I sink in deep mire, where there is no standing, I am come into deep waters where the floods overflow me. O Sirs!

Hell and Death, set before the Soul, will Terrour-strike the stoutest Sinner, the stoutest Mariner in the World It is not a Man's Roman Heroick Spirit will keep him up, if God make him a *Magor-missabib*, a Terrour to himself. Now the Lord is contending with thee, thou stout-hearted Sinner, and can thine heart endure, or thy hands be made strong in that day the Lord shall deal with thee? O poor Souls! what will ye do in the day of your vexation? whither will you flee for help? and where will you leave your glory? It is not your glory, nor your Pomp, nor your States, nor your Spirits, can bear you up in the day of your distress, when the Lord shall come to deal with you.

2. Use: Is it so, that dangers are attended with Fears? Then it is a word of Exhortation to Mariners. O then labour to live so at Land, as you may be above Fears, when in dangers as Sea! It was said of *Paul*, he was in Perils by Seas; now, would you be above fears, when in dangers? Indeed, this is the great interest of your Souls, that you may say, *From the ends of the Earth will I cry unto thee.* When you are in the remote ends of the Earth,

Jer. 20. 3.
Ezek. 22.
18.

Esay. 10. 3.

Psal. 61. 2.

Earth; O then to cry to the Lord is a great Priviledg. Thus *David* did, *when my heart is overwhelmed, lead me to the Rock that is higher than I*: a Metaphor taken from Shipwrack't Men, (say some Expositors) or those that are ready to be sunk; when they see some Creek or Rocks to put into, they get upon the Rock, and are set above the Storm; O poor Seamen, you may be above both Dangers and Storms! If your feet be upon this Rock, you may here rest like the Ark when the Deluge was abroad. The Text tells, it rested upon Mount *Ararat*, (which one observes, signifies) *Take away fear*. O! Jesus Christ is the Mount *Ararat*, for poor Souls to rest on in all Storms and Dangers. O! it is sad to be a *Magor-Missabib* at Land! a Terrour to ones self, and to all round about you; O what a sad thing it is to be so at Sea!

Take a few Directions. If you would be above fears in times of danger at Sea; then carry Christ in the Vessel, (I mean) be you interested in Christ; nothing will put a Soul above fear, so much as a sight, & discovery of Interest. When *David* was in danger at Land, & the People spake of stoning him, what course ^{1 Sam. 30} took he to be above fears? he encouraged himself in the Lord his God. We read of a storm at Sea, and yet Christ was aboard, but the cries of the perishing Disciples awaken-
D
ed

Acts 27.
24.

ed him, and he said to the storm, *Peace, and be still.* *Cesar* when once going a Voyage by Sea in a Storm, the Mariners being afraid, he cries out to them, fear not, you carry *Cesar*: but it may be said, A greater than *Cesar* is here, fear not, you carry Christ; O for such a fight in Sea-dangers, as *Paul* had in his Voyage to *Rome*, when the Angel of the Lord cried unto him, *Fear not, Paul, God hath given thee all them that sail with thee.*

2. If you would be above fears in storms, then commit the Helm to Christ as Pilot; viz. Commit all to him by prayer; every Man here in the Text, cryed unto the Lord his God: Let him in all dangers steer your Course for you; commit your way to the Lord. The story is famous of a Duke of *Saxony*, and a good Bishop in *Germany*, who were at enmity; and the Duke sent to see what preparations the Bishop made, the Messengers returned and gave the Duke this account; He made no preparations; but what says he then? he replies, say the Messengers, he would preach the Gospel, he would visit the sick, and be found in his Duty. And as for the War, he would, (*Totius Belli molem Deo committere*) for the bulk of the War, he would commit it to God. O then, says the Duke, if he be of that mind, let the Devil wage War against him, if he will: for I will not. So, if you commit the Helm

Helm of all your affairs and businesſes to Jeſus Chriſt, by Faith and Prayer, this would help you to be above fears.

3. Would ye be above ſtorms and fears at Sea? O then carry not *Jonab* in the Veſſel, (*viz.*) guilt with you; guilt will raiſe a ſtorm, ſooner or later: you ſee here that the Sea was never quiet, until *Jonab* was caſt over-board, then it calm'd. O let your guilt be thrown into the Sea of Chriſt's Blood, then all will be calm and quiet within; ſee in the Text, it was not lightning the Ship of the goods, that did ſtill the ſtorm, while *Jonab* was there, who was the guilty Perſon. Unpardoned guilt is the black water, you muſt pump out by Repentance; one *Achan* ſpoils a whole Camp, and here one *Jonab* brought a ſtorm upon the whole Ships Company. It was a Notable ſaying of one of the Wiſe-men of *Greece*, being aboard in a Veſſel, who heard ſome wicked Mariners upon a time praying to their gods, he called to them to be ſilent, for if their gods knew they were there, they would drown them all for their ſakes. The Moral of it is eaſie, *Guilt and guilty Perſons may endanger others.*

4. Would you be above fears in Sea-angers? look then that your Anchor be rightly caſt. *Hope is the Anchor of the Soul*, Heb. 6. as the Apoſtle ſaith,) both ſure and ſtedfaſt, 19, 20. caſt within the Vail: an Alluſion to the Tem-

ple, there was the outer Cour which was the Peoples Court, all might come into this Court; but there was the *Sanctum Sanctorum*, viz. *The Holy of Holies*, and here the High-Priest was only to come and this expression, *within the Vail*, notes Heaven, where Christ is entered already, as our Forerunner. O then, poor Souls, get out of the outer Court, cast not your Anchor there: For

Rev. II. 2. *the outer Court is, to be trodden down by the Gentiles forty-two Months.* But cast your Anchor upon the Rock Christ, it will else come home again: if you carry not Hope in God and Christ, through the Promise, to Sea with you; you go without your best Anchor, this is your Sheet-Anchor: you talk of the *Cape of good Hope*, you will ne're touch here all the Voyage, until you get into Christ; it is Faith and Hope that must keep out fear, *Why are you afraid, O ye of little Hope!*

5. Would you be above Fears in Sea-dangers? Then carry no Leaks with you to Sea (viz.) Known sins; These will prove Leaks at Sea, you know it is as much as your lives are worth at Sea to have a Leak break upon you in a storm; and yet how many of you carry Spiritual Leaks in your Souls? *Jonah* had a Leak sprung upon him at Sea, a known Sin, and it had like to have cost them all their lives: you search your Vessels narrowly, to see if you can spy any Leaks, O that you would do

do so with your Souls ! a little hole in a Ship endangers all, and a little hole in a Sea-bank, is of great danger. O then let no poor Sinner, no poor Sea-man, say, *It is but a little one, & my Soul shall live*; see to every hole in the heart.

6. Would you be above fears in Sea-dangers ? O then go to Sea well Ballasted ; there is danger you know, if you be not well Ballasted in a storm. The Spiritual Ballast, (I mean) is, the Truth of Grace : *Be not carried about with every Wind of strange Doctrine, for it is a good thing that the Heart be established with Grace.* An Allusion to a Ship unballasted, that by the storms is tossed and in danger of sinking. O it is good to carry Souls fraughted with grace ! Is not this better than to have Ships fraughted with goods ? When goods may be thrown out, as here, then Grace will be establishing of your Hearts against all fears. Heb. 13. 9.

7. Would you be above fears in Sea-dangers ? then keep the Pump going, (*viz.*) of godly sorrow for sin ; keep in a melting frame of heart. Godly sorrow is the Pump : now if any thing get into the Pump, it is you know dangerous ; O then live in the daily exercise of Repentance ! Here now, in this Case of *Jonah's* there was a stoppage in the Pump, Repentance was laid aside, and guilty *Jonah* was secure *Jonah*.

The second Observation from the effects of

this storm, is this, *Eminent dangers by the light of Nature, will put men upon Prayer; They were afraid, and what followed? and cryed to their Gods.*

Their fear, was the first effect of this storm, and their Devotion was the second. Those poor Mariners were Idolaters, yet they thought in this danger, their gods could help them: therefore they cry to them. Here is something for Christians, to learn from Pagans: here is a Pagan Preaching, a rowzing Sermon to the Prophet, *Arise, Sleeper, and pray to thy God*: And here is also a Company of poor distressed Seamen, praying in danger to their Heathenish gods, to teach us to pray in time of distress to the true God. The very light of Nature is not so dim, but it can look through danger to duty, for self-preservation.

Let us inquire what is meant by *the Light of Nature*.

Eph. 4.24. For the understanding of which, we must conceive, Man at his Creation, was created in *the Image of God*, which consisted in *Knowledge and true Holiness*; now the beams of Light, that shone round about him, and upon his *Tabernacle*, (as *Job's* Phrase is) these were eclipsed, and darkned, by his fall; but not so totally extinguished, as to be clean put out: The eye of Natural light was not altogether put out, some glimmerings and remains are

are still, in lost man, though not so strong as to lead him to Christ, (which some vainly contend for;) yet so strong, as many times, it is at work upon Natural Conscience, to accuse or excuse; So we read of the *Gentiles*, though they were without a Law promulged, as the *Jews* had, yet not without a Law engrafted in their Consciences: whereby they had common Dictates, about Good and Evil; which Light was a Law to them in many things. So that the Light of Nature, is the strength and Law of Natural Conscience; stirring in a poor Creature that's ignorant of God in Christ: It is called *the Candle of the Lord*, Searching the dark places of the Belly, and *Paul* I conceive, meant of this, when he said, *Doth not even Nature teach thee?* (viz.) the Light of Nature.

Rom. 2.
14, 15.

Prov. 20.
27.

1 Cor. 11.
14.

This Light of Nature in times of danger, did teach the very Heathens to look up to their gods. We read in the Prophet, that God threatned to cast down their slain before their Idols: they used in times of danger, to stand before their Idols, to enquire of them; O now says God, they who have stood before them, to worship them, shall be cast down before them. I find one, upon this Text [*They cried unto their Gods, every one to his God.*] He gives a Reason, the uncertainty that attends Idolatry distrusting their gods, to be the true God, and so called on *Jonah* to pray

Ezek. 6.5.

to his God; therefore they used to close their superstitious Devotions with that General, (*Dii Deaque omnes.*) Going to enquire of Oracles, Heathenish History is full of; they would not attempt any great design, but first inquired of their Idolatrous Oracles, which is very teaching to Christians.

2 Kings
23. v. 13.

ver. 11.

A&S 17.
23.
Or to that
purpose in
their own
language,
calling
upon that
which
they wor-
ship, for a
God.

1. *Natural Conscience acknowledges a God in times of Danger.* For though the Heathens knew not God; yet they acknowledged by their false gods, their many Deities, that there was a God, though some worshipped more Noble Deities than others, as the *Babylonians*, who Worshipped the Sun. I find one giving that, as the reason of the Sun-dial of *Abaz*, going backward ten degrees; that the Babylonish Ambassadors that worshipped the Sun, might be convinced that the God of *Hezekiah* was the true God; the God of *Israel*, that had power over the Sun, which they worshipped as a Deity, was the true God. We read of the Horses of the Sun, which some understand were Horses upon which men rode early in the morning to worship the Sun, upon its rising: others think, they were only pictures of Horses of the Sun: but all is to this purpose, they worshipped the Sun. Also we read of the Inscription of the Men of *Athens*, *To the unknown God*. Therefore it is said, when any persons in what Countries soever, are surprized with danger; in their

Native

Native Dialect they use this Expression, which we do in *England*, *O God ! Well, this is acknowledged by these Heathens, in a storm. They cryed unto their gods.*

2. *The Natural Conscience doth acknowledge, that this God is able to deliver in time of danger, or else why do they cry to him ?* Therefore the Heathens offered Sacrifices, to appeale their gods, when they conceived they were Angry ; and had stately Temples built for this very end. That was a sharp return of God's, *Go to the gods which you have served, and see if they can deliver you.* Idolaters had in such Cases high apprehensions, and high expectations from their gods. Some think the reason of that Inscription at *Athens*, *To the unknown God*, was to conceal the Name of the Tutelary God, unto whose protection they had committed themselves ; for they conceived, if their god's Name was known, the Enemies of the City might charm him away : therefore they fettered their gods, and chained them.

Thus the Tyrians, and Lacedaemonians.

3. *Natural Conscience acknowledges, that, God in order to deliverance, is to be sought unto;* they cryed, in the Text, *unto their gods.* They do not neglect the use of means, and hope for deliverance without endeavours ; this is irrational ; Natural light teaches another Lesson: They do not only *lighten the Ship*, but they also *cry to their gods.*

4. *Natural*

Micah 4.
5.

4. *Natural Conscience acknowledges this also*, that this God must be under Profession and Adoration, *Every Man cryed to his God*, the God he worshiped and served; and so that word in the Prophet, *Every one walking in the name of his God*. Is it not said of the poor *Indians*, that they offer Sacrifice to the Devil; and say, There is a good God, and he will not hurt them, therefore they need not serve him; but, there is a bad God, meaning the Devil, and he will torment them, if he be not sacrificed unto: the very light of Nature, teaches a kind of worship in time of danger.

1. Reason, Why the light of Nature puts upon Prayer in times of danger, is, because it looks at self-preservation. All Natural motions, are for self-preservation; therefore suggestions to self-murder are unnatural, and more immediately from *Satan*, the destroyer of Man-kind. Every Creature will avoid its own Death and Dissolution: and, shall we do this by the light of Nature for our Bodies? and do nothing for our Souls? shall Creatures that have not Reason avoid Death? and shall not poor Sinners that have the Light of the Gospel shining round about them, avoid Eternal Death and Damnation?

2. Because, in times of danger the Light of Nature carries convictions along with it, of a Deity, and a Deity used to be looked up unto in time of danger; therefore in
judg-

judgments upon Nations, they used to sacrifice to their Gods. These Heathen Seamen in the Text, now have convictions of some Supream Being, that could quiet their storms, whether they worshipped the Sun, Moon or Stars, which is probable they did, being proper for their own calling. These probably might be the Mariners Gods; having such an influence upon the Sea. We read of the Moon called *the Queen of Heaven*, and the Hosts Moon and Stars: These being considerable in Navigation, the poor Heathen might easily be drawn in to acknowledge them for Deities, and so in their dangers, might look up to them for relief. All holds out a conviction of a Deity in time of danger. It is not what men think in such an Atheistical Age as this, when they swim in all manner of Earthly delights, when they drown their very Reason in the Sea of their sinful pleasures; but when they come into dangers, when death is set before them, when they come into affliction, what says Conscience to them then? Is there not a God then? have they not immortal Souls then? is there not an Eternity then?

3. Because Conscience-storms are quieted by this means: A storm of Conscience, and a storm at Sea when they meet, will make terrible work. So that something must be done to quiet Conscience: so that duties

at Sea and Land, are but made a sleepy Sop to allay the rage of an awaken'd barking Conscience.

4. Because the light of Nature is a reflecting light, it can look back to sin and guilt, and Persons are never so much upon prayer, as when they are upon reflex Acts; and Persons are never so much upon reflex Acts, as when brought into dangers. This Reflexion, we read of it to be the distinguishing Character of men, to distinguish betwixt them and Brutes, *Bring it again to mind, and know that you are men, O you Transgressors.* Now Natural Conscience reflecting upon its own actings, finding guilt upon search; then it puts upon Prayer.

Esay 46.8.

APPLICATION.

First then, It is a word of Reproof. If the light of Nature in times of danger will put men upon Prayer; then it reproves Persons Cursing and Swearing in times of danger, a sin too ordinary among Sea-men. O poor Mariners, these Heathens will rise up in judgment against you another day! that you that have known so much of the true God, heard so much of him, and yet you act so much below them: Are not you at such times more like Heathens, and they more like Christians.

1. You sin against greater light, you sin under Sun-light, they sin but under Star-light:

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it may be said in this Case, as was said by Christ, to the *Pharisees*, *If I had not come, and spoken unto you, you had not had sin, but now your sin remains*; and the more light you sin against, the more is your sin aggravated.

2. You are to be Reproved: you sin in time of Danger, and this is to sin daringly, in a presumptuous way; to sin when God is threatening to strike; this is impudent sinning, for the Child to sin while the Father hath the Rod in his hands; this highly aggravates the Offence.

3. Such are to be Reproved, for this is to sin, by being deaf to a voice of the Lord; it is sinning against a Call of God's. God now calls for Prayer. *They cried to him in their distress, is any man afflicted, let him pray*, now is a time for Prayer. O how sad is this, when you should be calling on the Name of God, then to be blaspheming of the Name of God!

4. Are not such to be reproved, who sin in the face of Death? It may be, Swearing and sinking? Is it not better to sink Praying than Swearing? O sad to dye with Oaths and Blasphemy in your Mouths! sin in your Lives, and sin in your Deaths too. Can you look the King of Terrour in the face, with cursed Oaths against God in your mouthes? O let not that Proverb be turned!

it's used to be said, *If you will teach a man to pray, send him to Sea.* O let it not be turned, *If you would teach a man to Swear, send him to Sea; if you would teach a man to Curse, to be Profane, send him to Sea.*

Ezra. 9.
13.

5. Are not such to be reprov'd, who have had so many Salvations, and Deliverances, and sin after all these? as *Ezra* said, so should poor Seamen say, *What after such deliverance as this, shall we break again thy Commandments?* All your Deliverances will one day add to your Condemnation: your Salvations at Sea from sinking, will but sink you so much the deeper in Hell, if the Lord be not merciful to you.

2. Use: Is it so, that the Light of Nature puts upon Prayer in time of danger; Then it is an Use of Exhortation, to all Masters of Ships especially, to set up Prayer. The Master of the Ship, came unto the Prophet, and said, *Arise sleeper, and pray to thy God, &c.* Why was *Jonah* a Servant? How was the Master concerned with *Jonah*? he was a Passenger; yet he now sees in time of danger, that all aboard were upon their duty: you will have your times of Watch kept up, and why not times of Prayer? Here is a Pattern for ye Sea-Commanders, to call upon your sleepy Companies to pray.

1. You are in deaths often; and should not such

such be in duty often? What, not in Prayers often! Men will never pray, if not in danger. May not you hear the Winds and the Seas, saying often to you, as *Jonathan to David, As I live, there is but a step betwixt thee, & death.*

2. You are under more Temptations, than many others. What in the midst of Temptations and not pray? Little does your Relations know (it may be) what Temptations you meet with, in the remote parts of the Earth; O but God and your Consciences know! The Temptations of Counsries, are sad Temptations; especially when they meet with suitable matter in Constitutions, when a Country-temptation, and a mans Constitution meet together; O how sad is this! It is said of *Israel, they mingled with the Heathen, and they soon learned their works.* They learned to sin with them; and if the truth were known, so I doubt do many of you.

Psal. 106.
35.

3. You are under more vows than other men. We see here, These poor Heathens vowed a vow; Have not you done so, many a time? Of all men in the World, the vows of God are upon Sea-men; and will not you pay the vows, your Souls have uttered to the Lord in the days of your distress? *Is it not better not to vow, than to vow and not pay?* For *God takes no pleasure in the Sacrifice of Fools.* Have not you vowed to be more holy? To be more close walking? To set up the

Psal. 56.
13.

Eccles 5. 5

the worship of God in your Vessels : But how have you come off with God : Have you not come off, as those Heathen-Mariners did, who in a storm promised, *If their gods would deliver them, they would offer up Candles in Sacrifice to them, as big as the Masts of the Ships:* but when they got to Land, they made one of Twelve in the pound serve,

4. You are under more Advantages, to exert and draw out Prayer : *They that go down into the Sea, they see the wonders of the Lord:* and these should both excite to Prayer and Praise.

5. You must give an account to your Families; your Ships Companies, are your Families, and you must give an account of them : you would not wrong them in their Wages, or in their Bodies, and why then will you wrong their Souls : You have a charge of Souls. But more of this hereafter.

6. If you never pray out of danger, how can you expect to be heard in danger ? Will not God say as in that Case, *You fasted not all unto Me, was it not to your selves ?*

3. Use. Then it is a word of Information : 1. It informs us of the sin of those that never pray, neither Calm nor Storm ; that are posselt with a dumb Devil : O that God would cast him out ! O the light of Nature condemns this ! *Heathens* and *Pagans* condemn this. What, never pray : and yet

called

called Christians! O how strange is this! are not many of your Houses, and many of your Vessels, haunted with a dumb Devil?

1. You do not give the true God so much Honour, as the Heathens gave to their false gods, *They cried to their gods.*

2. The wrath of God hangs over the head of such, as call not upon the Name of the Lord: He threatens to *pour his wrath upon the Families of such.* *Jer. 10. 23.*

3. This is the Character of wicked Men, *They eat up my people like bread, and call not upon the name of the Lord.* *Psal. 14. 4.*

4. Such are under no Promise, *They that call upon the Lord shall be saved.* *Joel. 2. 32.*

5. Such as call not upon the Lord, are from under Gods protection: And is it not sad to go to Sea, from under the protection of God?

4. Use. Have any of you prayed in your Dangers at Sea, and God hath answered? It is a word to such,

1. Read often your answers to Sea-Prayers over, as a Person doth that receives a Letter from her Husband at Sea, or in some remote Country; she reads it over and over, again and again; or, as a Man that hath an answer from a Friend, he cannot understand it at first, until he hath read it over and over. Hath the Lord sent you Answers? read them

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often

often over, and you will see more of God in your mercies.

2. Hath the Lord answered your Prayers? O then, walk up to your Answers! After such deliverance as this, shall we again break His Commandments? Walk as the Redeemed of the Lord, from Death and Danger; say with *David*, *Thou hast delivered my Soul from Death, and wilt thou not deliver my Feet from falling? that I may walk before the Lord, in the Land of the Living?* This should be the Language of Sea-men, after their Deliverances.

3. Hath the Lord answered any of your Prayers? O then pay your vows. May not you all say, *Thy vows are upon me, O God?* In times of danger they used of old to make vows: A Vow is a promise made with Prayer, and paid with Thanksgiving. The law of vows to the Lord was unalterable. What was vowed, must be offered.

4. Hath thy Lord answered your Prayers, in times of Danger at Sea? O then keep a Memorial of them: be not as *Israel* was of old, *and they soon forgot his works*, or posted, *made haste to forget his works*, (as the word testifies.) Register them, remember the years of the Lords right hand. We see, how God would have the appearances of his mercy remembred; that Manifestation of God at *Penuel*, when the Angel wrestled with *Ja-*

Gen. 32.
latter end.

cob.

cob, must have its Memorial kept up, and therefore many years after a City is built, that bears its Name, *the City of Penuel*: *Judg. 8.8.* and also that famous appearance of Gods, for *Jacob* at *Mahanaim*; a City bore its Name to keep up the Memorial of it: which *Josb 21.38.* was a *City of Refuge*.

5. You that have received mercies, in answer to Prayer at Sea, That duty you were most convinced of, be sure you take up; and that sin you were most convinced of, be sure you lay down. These usually are true *Convictions*, that smite us in times of distress, and danger: there is a more than an ordinary voice in such *Convictions*, and they are in an especial manner to be hearkned unto.

The last *use* is of Tryal. If the light of Nature put upon Prayer in time of Danger, O how shall I do to know, saith a poor Soul, whether I pray from a better Principle? from a higher Principle? If all my performances flow from only a Principle of Natural Conscience; what a sad case am I in? Take a few Tryals.

1. Are thy Duties forced and extorted from thee? O then, I doubt, it is but only Natural Conscience that thou acts from. Thus *Pharaoh's* confession of sin. Thus *Judas's* confession. Thus *Saul's*. These were all extorted from them, by the judgments of God upon them. This is like Sea-men, throwing

Psf. 51. 12.

goods over-board in a Storm, which they wish for again in a Calm. But now the Spirit of God brings a Soul freely off in duties; it is called a free Spirit. Alas, under an affliction, to have a Confession forced from a poor Sinner, this is only to Pump, while in danger of drowning.

2. If only Natural Conscience acts you in duties, then it doth not act you constantly; it acts by fits: but now, the Spirit of the Lord acts the Soul more constantly; Natural Conscience may bend the Bow, but doth not keep it bent.

3. Natural Conscience acts the Soul with no Complacency, or delight in God; now, Delight in God, is the Spring of duty. Now, Natural Conscience cannot delight in conversing with Spiritual Objects; *Examine your hearts* then, What delight have you in God? in communion with Christ? Can you say, with the Spouse, *I sat down under his shadow with great delight*? O this is above the reach of Natural Conscience.

4. Natural Conscience hath Peace, if the duty be done; whether Christ or no be enjoyed; Divine presence is not desirable to Natural Conscience: if it pay its vows with the Harlot, and perform its task, then it is quieted, and wipes its Mouth.

Prov. 7. 14.

5. Natural Conscience looks not at the manner of duty, contents it self in slubbering

ing over the Lords work; but now, a principle of Grace cannot thus content it self, but looks to the manner of performances.

6. *Natural Conscience gets no power against corruption, attending its duties;* but pray's and sins, and sins and pray's: whereas Duties, acted by the Spirit of Christ, have power attending them sooner or later.

7. *Natural Conscience, in all its duties, is a stranger to the Actings of Faith:* It cannot convince of Unbeleif; it can rise no higher than the light of Nature: but, What actings of Faith, are mingled with your duties, &c?

8. *Natural Conscience, so it gets its Ends, it never mind's its Returns:* like the Lepers that were cleansed; but did not return to give thanks. Natural Conscience is not good at Thanks-giving. When it hath gotten the Mercy it doth not study to return Praises: By these things you may come to know whether your duties are acted by a higher Principle, than the light of Natural Conscience.

Jonah 1. 5th.

But Jonah was gone down into the sides of the Ship, and lay, and was fast asleep:

We come now to the Second Part of the

Text, (viz.) *The deportment of the guilty Person.* (1) Here is his Person: *Jonah*, But *Jonah* &c. (2) Here is his Place, whither he went down. He went *down into the sides of the Ship*. Guilty Persons are for holes and corners. (3) We have his Posture, or what he was doing. Was he praying? wrestling with his God, as they were with theirs? O no, he lay fast a-sleep: *he lay fast a-sleep*: 1. The word seems to note unto us, his Composedness and Deliberateness in his sleep, as a man that doth not accidentally take a Napp as he sits, but he lies down. O what a sound sleep was *Jonah's* Conscience in! 2. *Fast-a-sleep*, not easily awakened, therefore the Master calls unto him. We say of a Man that is in a sound sleep; he is *fast*. So *Jonah* here was *fast*. 4. We have the Aggravation of his sin, he slept *in the storm*. When others were sinking, he was sleeping: here is a black But written upon *Jonah's* back. But, *Jonah was fast-a-sleep*.

1. His sin is aggravated by the Profession he had upon him. But *Jonah*, the Israelitish Prophet. It was the Preacher *Jonah*, that was the sleeper *Jonah*.

2. His sin is aggravated from the Guilt; It was guilty *Jonah*, that was sleepy *Jonah*, for sinning *Jonah*, to be sleeping *Jonah*, is a great aggravation.

3. Aggravation is from the Mariners-Practice,

Practice, who were Heathens, and they praying; and he a Prophet of *Israel*, and he sleeping.

4. Aggravation from the Time : it was in a storm, a Terrible storm. He slept, when eminent danger was upon them all. In these things, lay the Aggravation of his Guilt.

The Observation then is this.

That the Guilty Person may be the secure Person. *Jonah* lay fast asleep; saith the Text.

1. Let us inquire, what this Guilt was :

3. Let us inquire, what this Sleep was :

1. Let us inquire into his Guilt. We see the account of it given in this; His disobedience to a Call of God's, to go to preach at *Nineveh*. This was his guilt in the General: but it is worth a more particular looking into.

1. His Call and Commission, were not ordinary. *Now the word of the Lord came unto Jonah.* Here are his Letters Patents from Heaven: here is his Authority. If a Commission from Man should not be obeyed, it must be accounted for: men must Act according to their Commission. But here is *Jonah* acting contrary to his Commission.

Verse. 1.

Exod.
19.

Mr. Ains-
worth.

2. His guilt lies in flat Rebellion, and disobedience: he doth not excuse himself, from any conceited weaknels, as *Moses* did, *Lord I am slow of speech, and of a slow tongue.* This excuse was modest: I am not sufficient, some read it. I am not Eloquent, a very modest come off. *I am of a heavy tongue*; (so the Septuagint.) Now by the Hebrew-Canons, (as one well observes) no Priest was to bless the People that was of astammering Tongue, nor was this a considerable Plea: But the Prophet *Jonah*, he makes no Plea for himself; but, without any more ado, he draws up a conclusion to flee for it: *he arose and fled to Tarshish*, and thus proclaims his guilt. The Judge asks of the Prisoner, this question; Did he flee from it? O then he is guilty by Law! O sad! here is a Prophet turns Fugitive from the presence of the Lord. *Jonah*, the name signifies a Dove. O how like one is he, in this respect? that he is upon the Wing, to be flying from the presence of God.

3. His guilt lies in the deliberation of his Flight from God. It was no sudden business, he went down to *Joppa*, Thirty Miles from *Jerusalem*. It was *Jerusalem's* Sea-Port-Town. Now, Was not this very deliberately done? the more deliberation there is in an Act of sin, the more there is of the will in that sin; and so it becomes more sinful. A poor Creature may be forced, and haled

on

on a sudden, by the violence of a temptation, into some sinful act; but this is not so sad. Therefore we read of that good Law; *If he was forced, she was not guilty.* God hath great compassion for these Spiritual Forces: But here was *Jonah's* sin, that he was so deliberate in his flight.

4. His guilt lay also here, That he had been a *Prophet in Israel*, and there had seen the Lords great works done among that People. One would think he might have been armed and fortified, with so many experiences, as he had been under of the power of God, and faithfulness of God; and now to turn his back of the Lord's work, because of some difficulty that it seems to be attended withal: This goes to the making up of his guilt.

5. His guilt lay in the pride of his Spirit, that he should be reproached, to be a false Prophet. And thus he seems to hint himself. *Was not this my saying, when I was in my own Country? Therefore I fled before thee to Tarsish, for I knew that thou art a gracious God and merciful, and slow to Anger, and of great kindness, and repentest thee of the evil.* O what Pride lurked in the Prophet's heart! O how often is this the Preacher's sin! If he want success, then their proud Spirits rise. Was it not strange? The Prophet would

would rather have all *Nineveh* perish, than his Name perish, or be stained.

6. Another piece of guilt lay in this: *God did give him his Commission*, that he might fore-see the Rejection of the Jews, his Country-men. Now this he takes no Notice of. *ut, quia Israel audire contempsit, ut Gentium mundus exaudiatur* Says one upon it.

7. His guilt lay, in the progress he made in his disobedience. He doth not say, as *Belshazzar*, *My ways are perverse before the Lord, and if this thing displease thee, I will get me back again.* O no; when he goes down to *Toppa*, there he finds a Ship; he comes now to a stand with himself; whether he should go, or no; but pays the fare of the Ship: he continues still in his course. When the storm comes after him; and his Conscience doth still sleep: nay all of them pray but *Jonah*. O sad sight! the Vessel sinking, the Heathen Mariners praying; but *Jonah* sleeping.

The second Thing we are to inquire, is into *Jonah's* sleeping.

1. It notes a sleep of security, as Persons when they think they are secure, they can sleep soundly. Thus *Sisera*, thinking himself secure, fell a-sleep. *Sampson*, thinking himself secure, fell a-sleep, in the lap of *Dalilah*. So many Persons fall a-sleep, in

the lap of Creature-comforts and Contentments.

2. His sleep notes his Senselessness and stupidity, as sleep is the binding up of the Senses: Here, no sense seems to be upon sleepy *Jonah*! the man is in a Lethargy; he must be cut, before he be cured. We read of a charge, that *such as sin openly, should be rebuked sharply*. But the word is, *rebuke them cuttingly*: some tell us, that it is an Allusion unto a man, that is in his sleepy-disease, and must be cut for it. Nay it is well, if cutting will recover him. O what sense, now, had the Prophet of the Lords displeasure, which he had stirred up against him? & should have made him Tremble? The displeasure of God put the Sea into a rage; yea the Heathen Mariners thought their Gods were angry, and yet *Jonah* thought not his God angry.

2. What sense was here, of his sin, and provocation against God? his Conscience at the presence seemed to be *Seared*. A Metaphor taken from the Surgion, that sears a Member and makes it insensible.

3. What Sense was here, of God's dishonour? What? sensible of neither God's displeasure nor Gods dishonour! Was it not dishonourable for the Prophet of *Israel*, to flee from the God of *Israel*? He could be more sensible of the dishonour to his own Name, than of dishonour to Gods Name.

4. What

4. What Sense was there here, of his danger? The Mariners they were sensible of danger, and so they were afraid; but *Jonah* is no more sensible of danger, than a man in his Cabin in a storm. He is now, like *Solomon's* drunkard, *asleep in the top of the Mast*. Nay, many are sensible of danger, that are not sensible of sin: But *Jonah* in this fit of the sleepy disease, seems to be sensible of neither.

5. What Sense was here, of the danger of those poor Seamen with him? Nature and Ingenuity might have taught him to have been sensible of other poor mens dangers, especially he having been the procuring Cause of it. We see, he was so when awakened, *For my sake is this storm come upon you, &c.* Then put all these together, and it is evident, that *Jonah's* sleep sets out *Jonah's* stupidity.

6. *Thirdly, The sleep* notes his Indulgence of himself under his Guilt. Whereas he should have been sentencing himself, and judging himself; he was with the Spouse indulging himself. *He lay, and was fast asleep, crying with Solomon's sluggard; A little more sleep, a little more slumber, a little more folding of the hands together!* O when poor Souls fall into sin, it is hard to get out of sins sleep. We are very prone to indulge our Selves therein.

I. Reason

1. Reason why the Guilty Person is often the Secure Person, is, Because *Guilt causes God to with-draw*, and when God with-draws from the Soul, it is no wonder if the Soul fall asleep, fall into a fit of Security. *Jonah*, says the Text, *Was fleeing from the presence of God*, that keeps a Soul waking and watchful.

1. The presence of God keeps the Soul awake, as it is an enlightning presence. Light will keep from sleep. The Soul walks in the light of his Countenance, and therefore cannot sleep. *They that sleep, sleep in the night.* Darkness brings on sleep. *Jonah* now was in the dark; he had sinned the light of Gods comfortable presence from him, and so fell a-sleep.

2. *The Quickning presence of God, keeps Souls awake.* When the Spouse had lost Christs quickning presence, O what a Fit of Security fell she into! When our graces lose their activity, and turn into dull habits, then we presently fall asleep: When men sit still, they are soon asleep. Thus *Jonah* had sinned away Gods quickning presence, and so fell asleep.

3. *The presence of God keeps men awake.* As it keeps Believers upon their guard against the snares and comforts of this present life. These are the great Lullabyes of the Soul. These are the *Dalilabs* in whose laps we fall asleep, until we lose our strength

strength, and became as other Men.

2. Reason. Why the guilty person is the secure person, is, *Guilt contracts hardness upon the Conscience.* While tenderness is preserved, the Soul is kept in a lively frame from sleeping. Thus it was with the Spouse until she sinned-off her tenderness. When David had sinned, how was he hardened in that sound sleep, for three quarters of a Year together? O what a hard heart had he under his guilt, at that time? We read of the City of *Rabbah*, what cruelty he did exercise towards poor Creatures there, *and he brought forth the People, and put them under Saws and Harrows of Iron, and under Axes, and made them pass through the Brick-kiln, &c.* We never read the like of David. O what difference was there between David at this time! and when *his heart smote him for the cutting off the lap of Sauls garment.* Some do judge at this time he took in *Rabbah*, he was under his guilt with *Bathsheba*. It was then the spawn of his guilt that had thus hardened his heart. So in this case, O what a hardness of heart had seized upon *Jonah*! that he could be so fast asleep, in such eminent danger.

3. Reason, because *The Lord often suffers guilt to meet with success.* Now, Success usually is the Mother of Security. *Jonah* here meets with Success in fleeing from the presence

Cant. 5.3,

4.

2 Sam. 12.
ult.

presence of God. He goes down to Joppa, and there he finds a Ship, at that time bound where he was resolved to go: now all this was for the tryal of *Jonah*. Many poor Souls when under guilt, if any thing favour them, (called a *Providence*,) they then think, Sure I am not running from God. Alas, *Successful Providences in a way of sin, are part of the punishment of that sin*; and through the deceitfulness of our hearts, they are mighty hardning. You think, Go to Sea, you may be under Success, and sin too. Rubs in the way are a great mercy, to be check't in our pursuits of sin. Disappointments in a way of sin have been blest to the turning of many Souls to God. Thus the Prodigals disappointments brought him home. And that of the Lord to the Church, *I will bedg up thy way with thorns*. And, O what a mercy it proved! *Now I will return to my first Husband, for it was better with me then, than it is now.* *Hos. 7. 7.*

4. *The guilty person is often the Secure Person*, Because Guilt dare not bring Conscience to the Reckoning. Guilt is attended with Fear. Now the Soul is as our first Parents were, when they had sinned: They were afraid, and ran among the Trees of the Garden. So *Jonah* gets into the sides of the Ship. As an indebted Person, cares not for reckoning his estate, nor looking into his

Book;

Book; so, poor guilty Souls care not for looking into the Book of Conscience; they run upon the score still. So did *Jonah* here, until God sent after him.

5. *The Guilty Person is often the Secure Person*, because Guilt deafens the Soul to the Calls of God. The Lord calls upon poor deafned Sinners, yea upon Believers; Alas, they hear not! that it may be said of them, as *Moses* did; *If Israel will not hear me, Lord, how should Pharaoh hear me*: Guilt gotten into the Conscience makes it both dumb and deaf: and O, what an uncomfortable thing it is to speak to the deaf? to preach to the deaf?

1. Guilty Persons are secure as they are deaf to the voice of the Word. Guilt *Isay 6.10*, *hath made their ears heavy, they cannot hear*: they have sinned themselves deaf, and they must now be preached deaf, *make their ears heavy*.

2. Guilty Persons are deaf to the voice of the Rod, and so they are secure. Man preaches to the deaf, and God preaches to the deaf too. *Hear the voice of the Rod, and who hath appointed.* Sinners have Rod-Sermons, and Word-Sermons, but nothing makes them hear.

3. Guilt makes sinners deaf to the Cryes of Christ, in the Conscience! O what cryes doth Christ give many times in the Consciences

ences of sinners ! as he said to *Jonab*, Doeſt thou well to be angry, *Jonab*? So ſays Chriſt, Doſt thou well to do thus? Doeſt thou well to neglect thy precious Soul? Doeſt thou well to provoke the Almighty to diſpleaſure againſt thee? To ſin againſt ſo much mercy, ſo much pity, ſo much compaſſion?

APPLICATION.

Is it ſo, that the guilty Perſon is the ſecure Perſon? ¶ Then it is, (1) a word of Information: And it informs of the Miſery of Guilt and Security, when they meet together, as they did here in *Jonab*. When a Soul lyes and cries to God, under the ſenſe of guilt, as *David* did, *Lord heal my Soul for I have ſinned againſt thee*; O this is a rich mercy! But, when a Soul is ſecure under his guilt, this ſpeaks the Soul in a ſad condition. 1. Guilt and Security meeting together ſpeak the Soul to be benum'd, and Conſcience benum'd comes hardly to it ſelf. *Jonab's* Conſcience by this guilt, was benum'd. O, benum'd Conſciences are ſad Commodities to carry to Sea with you! Thus *David* in the time of his guilt, had his Conſcience benum'd. 2. Guilt and Security met together, ſpeak the Spirit of God, abſent from the Soul. Thus it was with *Jonab*. Thus with *David*, *Take not thy Holy*
F Spirit

Spirit from me. And that was a Prayer he put up to God, when he was under guilt, he prays as if he was afraid of a Total withdrawalment. 3. Guilt and Security, met together, speaks God's displeasure upon the Soul, God was displeased with *Jonah*, and sent this storm after him. It was a storm of God's Anger, and *Who can stand before God's Anger? according to his Fear, so is his Wrath.* O how sad is it to go to Sea under the Anger of God! *He is angry with the Wicked every day.* You would not leave Relations in Anger, when you go to Sea, when it may be you shall never see them more. But alas how many of you go to Sea, with the Anger of God upon the backs of your Souls! 4. Guilt and Security met together, doth not only speak the Soul asleep, but fast asleep. *But Jonah was fast asleep,* and fast asleep in a storm, O how dangerous is this?

Second use: Is it so, that the guilty Person is often the secure Person? Then is it a word to Sea-faring Men; to Counsel them not to go to Sea under guilt and security. O what a mercy would it be to have guilt taken off your Consciences; when you leave your Relations, and never (may be) see them more! O that you may not carry the accursed thing aboard with you! O that you would not *hide it among the stuff!* Guilt is a prohibited Commodity, you know the accursed thing did hinder

Pfal. 90.

ver. 11.

Pfal. 7. 11.

Joshua

5. 12.

7.

2.

hinder God's presence from going up with *Israel*: and so it will hinder the Lord's comfort from going along with you. And can that Ship make a good Voyage, that carries not God in the Company?

1. Carry not guilt with you, for your guilt will raise inward storms. *Then the Mariners were afraid*, and alas, they knew nothing of the matter! Then how would *Jonah* have been afraid, if he had not been asleep? It is the Character of the Wicked, *They are as the troubled Sea, that casts forth mire and dirt, and cannot rest*. Guilt, poor Mariners, will be to you, as the Winds are to the Sea. It was said of *Caligula* the persecuting Emperor, that when it Thundred and Lightned, he got under his Bed. A poor shelter! So, when guilt is upon the Soul, then there is a storm raised in the Conscience: This is the *Serpent* Ames 9.51 *in the bottom of the Sea*, that God commands to bite them. Now you are *Magor-Missabib*, Terrours to your selves, and to all that are about you. Now your Hearts will be made to meditate Terrour. What a Case was *Cain* in by reason of the bloody guilt of his own Conscience, when he cryed out, *Every* Gen. 4. *one that meets me will slay me*. He speaks as 14. if the World were full of men, and we read but of very few Persons then in the World. But this was his guilt.

2. *Guilt will raise storms without.* *Jonah's*
F 2 guilt

guilt did so; his guilt of Rebellion, and disobedience to the Lords Commission, did cause this great Tempest to be sent after him. We read of *Jehosaphat*, a godly Prince, that he joyned himself with *Abaziah*, who did wickedly, and they would send out a Fleet together. What became of this Naval Expedition of theirs? The Text tells us, *The Lord broke their works, and their Ships*, so that they were not able to go to *Tarshish*: This was a Sea-port Town in the Land of *Edom*, upon the Red-Sea. They never reached the Port, *Jehosaphat's* guilt raised the breaking storms. O what sad thoughts will arise in your hearts, at such times, when you are in storms! O, will your guilty Consciences say; This is come upon us for our sakes, for our Land-sins. Land-sins many times bring Sea-dangers. You know, the *Heathens* drew up that conclusion, *He hath escaped at Sea, and Vengeance follows him at Land*. That guilt will be followed, and Revenged, that they concluded.

3. Guilt will keep your Souls under the hidings of God's Face at Sea. It was a sad Voyage, that *Paul* was in, when neither Moon nor Stars appeared for many days; but it is far sadder, when the light of Gods Countenance doth lye hid when it doth not appear: But at that time, the Angel came to him, and bid him *Be of good Chear*. But now,

2 Chron.
20. 31.
1 Kings
9. 26.

Acts. 28. 4.

Acts 27.

to be in such terrible storms, and no Angel of God's presence with you ; O how sad will this be ! O what would a smile of Christs reconciled face be worth, when sinking, when splitting ? It was sweetly said of that Sea-Captain, when his Ship was on fire at Sea, and they thought they should all be blown up immediately. *Now, says he, Jesus Christ is worth ten thousand Worlds.*

4. Guilt will sting your Souls at Sea, with fears of death. If poor Souls for whom Christ dyed, may be in fears of death, yea, all their lives ; well then, may guilty Souls at Sea be afraid of that *King of Terrors*. How sad will it be for you, poor Mariners, to dye ? to have none of your Relations about you , to be of use to you ? To dye without sickness ! To dye such a sudden death ! To dye out of your own Land ! Will not all these things come in , to help on the trouble of your Spirits ? But now, if guilt be taken away, Death is unstung. You may say then when sinking, *O Death where is now thy sting !* And say, as that old Puritan Minister did in a storm coming from *New-England*, when they all were expecting the Vessel to sink , *O, who is now for Heaven, who is bound for Heaven.*

*Mr. Sax-
ton of
Leeds in
York-
shire.*

5. Guilt at Sea will be more dreadful to you, than at Land : because, you are there deprived of those helps, which you have here

at Land. You have not there, those helps to unload your Consciences, when they are burdened with the sense of sin. You may sooner unload the Ship, than unload your Soul; there you have not any to be the Lord's *Barnabas's*, Sons of Consolation unto you : There you have not those precious Ordinances to be Breasts of Consolation to you, when under the Sense of guilt. O what would not your Souls give, if you should fall under the Load and Burden of your sins, for a poor Minister, that might but tell you of any glad tydings ? Would not their feet be beautiful then, though their Persons and Ministry be now despised, and slighted by you.

3. *Use.* Is it so that the guilty Person, is usually the secure Person ? Then it is a word of Caution, both to Land-men, and Sea-faring men, all of us, one and other of us, take heed then of being Secure, under guilt, O this is most dangerous ! Sense of guilt may bring a Soul nearer God, but stupidity under guilt is very dangerous.

1. Take heed of Security under guilt, if once asleep, it will be hard for you to be awakened; you see it was thus with *Jonah*. The Lord sends a Tempest after him, and the Ship is like to be broken by it. The Mariners they were afraid, they cry to their Gods, they lighten the Ship; yet all this while guilty *Jonah* was sleepy *Jonah*, until the

the Master of the Ship calls unto him, and preaches a rousing Sermon unto him, saying, *Arise sleeper, and pray unto thy God.* Is not a *Spirit of deep sleep and slumber* fallen upon you? Nay, O that poor Ministers had not cause to say, The Lord hath judicially poured it upon you! And if so, is it not hard to awaken such? If one should come to the Grave-side, and Preach, and Pray, and Weep; would not you wonder? And what do poor Ministers do every day? Is not this their work, to preach to the dead? To pray over the dead secure Souls in their graves? Who, for all this, stirs hand or foot after the Lord Jesus? Was it not sad in the time of the Plague, to hear that doleful Cry in the night, *Bring out your dead, bring out your dead?* And must that be the cry, yea all the cry of poor Ministers; *Throw out your dead*, Throw out your dead Souls, from your Congregations; throw out dead Souls from your Families.

Take heed of security under guilt, for security hath always been a fore-runner of some great Calamity, upon both Nations and Persons: the security of *Jonah*, was the fore-runner of this great storm; the security of the Old World, was a fore-runner of the Flood, the security of the *Jews*, was a fore-runner of their Captivity.

3. Security under guilt, is a sin that hath a

Amos 6. 1. *Two* written upon the Head of it. *Wo to those that are at ease in Zion.* To be at *Ease*, and to be *Secure*, is all one in the *Scripture-Dialect*. *Jonab* was too much at ease, now, when all the Company was in danger; and so are there many that sayl in the same Bottom with him.

4. Take heed of security under guilt; for, the Lord's judgments come upon such in a way of surprize. Such Nations, or Persons are not prepared to meet the Lord, in the way of his judgments: they are taken all on a sudden, as the Foolish Virgins were, by the coming, and appearing of the Bride-groom. Now, it is very sad, to have any judgment come upon us, by way of surprize. Sudden things bring much astonishment along with them; such poor guilty Souls, as are secure, will say, I never thought of this, never thought of my death this Voyage, never thought of sinking! O, what a Fool am I, that should no more think of my latter end.

5. Security under guilt grieves the Spirit of God. *Jonab* had now grieved the Spirit of God, and let it him sleep: for it is the Spirit of God, that is the great keeper of the Soul awake. Nay, we keep awake no longer than the Spirit doth keep jogging of us, one way or other. *The Spirit of the Lord came upon Sampson*, and what then? Did he sit still? O

no ! *He arose and shook himself.* But, when the Spirit of God is grieved, it says to the Soul, as sometimes Christ did to his Disciples, *Now, sleep on.* And how sad is it for the Spirit to let a poor Soul alone, to say, Sin on, sleep on; *He that is filthy, let him be so still,* and he that is unclean, let him be so still. Mat. 26.
45.

But now, methinks, by this time, I hear some poor souls say, I am the afraid Mariner: now, I see my danger; my danger, not of drowning only, but of damning; the fears of my sinking, is turned now to fears of sinking into Hell, of going down into the bottom of Hell. Now, I feel a storm in my own bosom. And what are outward storms, to inward storms? And O now, says the Soul, What shall such a guilty Soul as I do! that hath such a load of unpardoned guilt upon the back of my Soul? What shall I do under sense of guilt!

1. Direction to the guilty sinner, or Mariner. *Cry to the Lord,* under sense of thy guilt. O what shall I cry, says the Soul! If peradventure that thou perish not, as these in the Text did. What poor soul, if thou have but a *Peradventure* to cry upon? To go upon to the Lord? A divine *it may be*, may keep thy Soul from sinking: Many a poor Soul have by the help of an *it may be*, gone to the Lord Jesus. O guilty Souls, cry after Christ: what said the Disciples in that storm they were in,

in, *Lord carest thou not that we perish?* What did Saint Peter in the storm, when sinking? *Master save me, or else I perish.* So, poor guilty Soul, cry hard after Christ, *Carest thou not, Lord, that a poor Soul should perish?* hast thou not said that *thou camest into the World, that Whosoever believes in him, might not perish, but have everlasting Life?*

2. Art thou sensible of guilt? Then own the punishment of thine Iniquity. Thus did *Jonah: For my sake is this storm come upon you.* O what an ingenuous confession was here, after God had awakened his Conscience! Conscience will be ingenuous, when God works kindly upon it. We read a promise made to the *Accepting the punishment of our Iniquity.* If they with a good will acknowledge it (so the *Italians* read it); If they accept it as a Love-token from the hand of a Friend. *Jonah* accepted his punishment under the sense of guilt two ways.

Lev. 26.
41.

1. By Confession.

2. By Submission.

Take me up, and cast me into the Sea. O thus, own your guilt, though it be before others; Lord if thou cast me into Hell, says the guilty sinner, Thou art righteous.

3. Though you be not heard at first, cry again. Thus did *Jonah, I will look again towards thy Holy Temple.* O poor guilty sinner, what may a look out of the Belly of Hell towards

towards the Lord Jesus Christ do? What though you see not mercy coming to you at first, yet look again, it may be the next look it will bring it; it is an excellent frame of Heart, to turn Faith's eye often Christ-ward under Sense of guilt: this was the way that healing came to the stung *Israelites*. The sting was the guilt of sin; The *Brazen Serpent*, typed out the *Lord Jesus Christ*; Their looking was believing; Their healing was justification, by pardoning Grace.

4. Art thou under the Sense of guilt? take heed of drawing black Conclusions against thy own Soul. This was the infirmity of *Jonah*, I said, *I am cast out of thy sight.* Jonah 2. If *Satan* can but drive a poor guilty Soul upon the Rock of despair, he then hopes to split it for ever; this was the Rock that guilty *Judas* was split upon; this is the Devils fiery dart, with which he doth not only think to wound, he Soul, but to strike it (as I may say) through the Liver to all Eternity.

5. Art thou under Sense of guilt? O now thou wilt highly prize Christ! *The whole need not the Physician, but the sick.* O now thou wilt cry with *David*, *Heal my Soul, for I have sinned against thee.*

Lastly, Art thou under Sense of guilt? then know that there is a fulness of Grace in the heart of Christ, therefore we read of *shedding grace* abundantly upon Souls: what though

though there be abundance of guilt in thy heart; yet there is abundance of Grace in Christ's heart; a spring of Grace in his heart, and it runs freely upon guilty Souls: He abundantly Pardons, or, multiplies Pardons.

Esa. 55. 5.

Jonah. 1. 6th.

So the Ship-Master came unto him, and said unto him, what meanest thou O sleeper! Arise and call upon thy God, if so be, that God will think upon us, that we perish not.

In the verse before, you had a discovery of the deportment of a Ship-Company that were in distress: In this verse, we have a discovery of further means, they use for their preservation: some means you have had an Accompt of. Did they swear in their distress? did they prophane the Name of their gods? did these Heathen Mariners do, as many who profess themselves Christians, do? (*viz.*) *Take the Name of God in vain?* And so as that wicked King, who sinned more and more, in the time of his distress: O no, They cryed to their Gods.

In this Verse, here you have further means used, for preservation of their whole Ships-Company, in this great storm.

I. Reprehension of guilt. *So the Ship-Master*

Master came unto him, and said unto him, What meanest thou, O sleeper ?

2. Here is Exhortation to a Duty. The Duty is, *To arise and call upon God.*

3. Here is the Motive, or Encouragement, the means are to be used upon. *If so be that God will think upon us, that we perish not,* Here is no certainty; alas Idolaters can speak at no Certainty. O, say they, though there be not a Certainty, yet there is a Probability of it; That our Prayer will be heard, and our Persons preserved.

1. Thing in the Text is *the Reprehension.*

1. We have the Person Reproving, *The Ship-Master.* Is not this a wonder, that a *Heathen* should have more sense of the displeasure of his false-gods, than a *Christian* of the displeasure of the true God? Nay, a Ship-Master. Had it been some *Christian Passenger*, fear might have put him upon it: But the Ship-Master, who had been used to storms, he is afraid; and reproves a run-away Prophet. *Here* (says one upon the place) *see Order in a Heathens Vessel: not any of the Mariners come to reprove him, but the Ship-master. The charge being his, he is careful to preserve it; and, Rule being his, he is careful to maintain it.*

2. Here is the *Person Reproved*, (viz.) *Jonah*; The fugitive Prophet, from the presence of the Lord. The best of men, may fall

fall under a desert to be reprov'd from the worst of men. It had been far more proper for *Jonah*, to have been playing the Chaplain, and to have been praying, with the perishing Ships-Company, than sleeping in the sides of the Ship ! Here is a strange sight, a Prophet sleeping, and a Heathen Preaching ; and he preaches very awakening Doctrine. *Arise Sleeper, and call upon thy God.*

3. Here is the *manner of the Reproof* ; [What meanest thou O sleeper !] what aileth thee, thou profound sleeper ? (so some read it) How art thou taken with a profound sleep thus ? 8. He speaks by way of *Admiration*, that ever he should be of such a profound sleep, in such eminent danger, and so fast asleep. 2. By way of *Excitation*, *what meanest thou ?* Provoking him to arise, to stir up himself, to use what means he could for the preservation of the whole. 3. By way of *Recrimination*, what asleep ? and we all in this danger ? what a shame is this ? that thou shouldest be sleeping, and we all sinking ? It is a very sharp Sarcasm. What asleep, and we all going down into the bottom, 4. By way of vehement affection : Here was very much earnestness of Spirit ; *what meanest thou, O sleeper ?* He hath great affection for the preservation of the whole.

4. Here is *the sin reprov'd*, (viz.) for sleeping in a storm of danger, neglect of the use of

of lawful means for self-preservation: A sin against the whole community, and Ships-company !

2. Part of the Text is, *The Exhortation.* [Arise and call upon thy God.] We must shake ourselves from our sloth, before we can call upon God in an acceptable manner ; sleepy prayers are not acceptable prayers. Inward and out-ward man ought to be engaged in calling upon God : *and call upon thy God*: not knowing what *Jonah* was, until afterwards, yet he had some expectation, that prayer might be heard ; An excellent duty, at all times, but especially in times of great distress, and danger ; which was their Case at present ; Calling upon their Gods in all Nations, being practised in times of common Calamity and Danger.

3. Part of the Text is, *The ground or encouragement,* to the duty ; *If so be God will Remember us,* (so some read it.) If he will be so friendly and kind to us, (others read it) An [it may be] will put men upon serious endeavours for preservation both for Soul and Body: and *it may be* of prevailing, will put Men upon Prayer.

Here are Two Observations.

1. *That such as have Charges under their hands, ought faithfully to manage them.*

2. *Calling*

2.^d *Calling upon God is an excellent means to preserve from Sea-storms and dangers.*

1. Observation, *Such as have Charges, under their bands, must faithfully manage them.* Is not here an admirable Lesson for Sea-Commanders, from this Ship-Master? see here ! he concerned himself, not with one more immediately his charge ; not a Mariner, but a Passenger ; And all for the preservation of the whole. You little think: what charges you carry to Sea. I need not tell you what Ventures you stand charged with, what Goods, what Bills ; your Ships, your Lives, your Goods, other Men's Estates ; your Credits. All this, you are sensible enough of, and concerned in ; and it is your duty to be so. Honesty is Honourable, both with God, and man : yet you must give me leave to mind you of other Ventures and Charges, that you carry to Sea with you ; and must be accountable for.

1. You stand charged with your own Souls ; and is not this a great charge ? Is not this Venture infinitely above all your other Ventures ? All you carry, is but *Lumber* to your lives, and your very lives are but *Lumber* to your Souls. If you that go to Sea, were but sensible of the worth of your Souls, it would surely awaken you ? You send up many bills in this Congregation, to pray for such a Relation gone a dangerous Voyage,
but

but do you observe what dangerous Voyages such Relations go, for their Souls? *What shall a man give in exchange for his Soul?* Souls are the most precious Commodities in the world. Now the more precious your lading, and *Cargo* is; the more care you have of your Charge. The Souls you have aboard, are of far more worth, than all your Bills of Lading.

1. Is not thy Soul a great charge? If thou miscarry of thy Ship, thou maist get another; if thou miscarry as to thy Soul, it is for Eternity. If thou suffer Shipwrack, thou may'st recruit again; Friends and Acquaintances, may supply thee again: But, if thou make Shipwrack of a Soul, thou never can'st Recruit nor Recover that loss. If thou be taken Captive by the *Turk*, thou may'st be Redeemed, but *the Redemption of the Soul ceaseth for ever.* Psal. 49. 9.

2. Is not thy Soul a great Charge? It is of more value than all the Ships and Lading too. You say of a Ship, she is richly Laden; but truly, the richest Commodities you can have aboard, are your Precious Souls; these Immortal Souls are the *Plate-Fleet* that Satan, that arch Pirate lays wait for; *What will it profit a man to gain the whole world, and lose his own Soul?* We may guess at the worth of Souls, by the price was paid for them; They are Redeemed not with Silver nor Gold, but with the precious blood of ¹⁹ Christ.

G

3. Is

3. Is not that a great Charge that you came into the World on purpose to provide for? You had not rational immortal Souls, given for sensual employments; your errand into the world, was not to look after earthly comforts; but to provide for your future, and eternal Estates. Seamen are not created, as is said of the *Leviathan*, *To play*
 Ps. 104. 26. *in the mighty waters; There go the Ships, there is the mighty Leviathan that thou hast made to play therein.* As a good Minister said once at Sea with his Family, *Lord, what an Advantage hast thou of me now!* So may I say in this case, Will you neglect your Souls? To provide for them now, when you are every day in such dangers, when God hath such advantages of you? What though you go your Voyages, and compass Sea and Land, and come richly and prosperously home; Yet if you forget your Souls, alas all this while you mind not your main business: Other businesses are but by-businesses to your Souls.

4. Is not that a great Charge, that a man must give an account of, in every *punctilio*? What men must give an account of, they stand charged with: but things of little moment, men are indifferent about them. O but, men must give an exact account to every *punctilio* in reference to their Souls! You must give an account what purposes of soul
 you

you once had, when in storms, and ready to Shipwrack! O then have you resolved, If God brought you off with your lives, to return to the Lord! you must give an account what Vows you made. If God would deliver you from such a tempest, what new men you would become, what lives you would lead: O, all these will be charg'd upon you another day

5. Is not that a great charge, which is an immortal Being? And such a thing is the Soul of Man. It must live after this Life, either in eternal felicity, or in eternal misery: O, do you think you carry immortal Souls to Sea with you! When you are to go a long Voyage, you lay in for it. And what? will you lay in nothing for Eternity? What, nothing for your immortal Souls? When news came to the Philosopher that his Children were dead, *I knew*, saith he, *when I begot them, I begot Mortals*. So should you say, you know when you go to Sea, you carry immortal Souls with you every Voyage; And, Go provided for them, because you must give an account for them.

2. You have another Charge: *You carry the Souls of others with you*, which is a great charge. The Master here concerned himself with all in the Vessel. While he Reproved *Jonah*, and stirr'd him up to pray, he looked at the common good and safety of the whole Ships-Company. You have not

only the charge of your mens bodies, but the charge of your mens Souls : When you are to give an Account to Owners, you will prepare all before-hand, that you have no flaws in them. There is an Owner I am afraid you Sea-Commanders little think on, and you must give an account to Him ; and this Owner is the *LORD*, the Owner of all the Souls in the Ship : and God expects you should be faithful to the Souls you have under your Charge.

1. You have the charge of *Instructing* them. You are to acquaint them with those things that nearly concern their precious Souls. Many Parents trust their dear Children with you, and expect you should both be faithful to their bodies and Souls : We read of *Abraham*, who had a noble Family ; and it is said he armed his trained *Servants* in the business of *Lot's* Rescue ; his *Instructed Servants* (so the word signifies) not instructed only in Martial Discipline, but in the Concernments of their Souls ; (some read it) his *Catechised Servants* ; the word properly notes Trained up in Religion, as well as in Military Concernments ; others read it, his *Apprentices*. See how he concerns himself with their Souls ! It was not below him, though a Prince ; and though he had a numerous Family. O what a door hath the neglect of this duty in Families, opened to Prophaneness and Atheism in this age ?

2. You.

Gen. 14.

14.

As the
Dutch An-
notations
observe.

2. You have the charge of *praying* with them, and for them. We read of the Centurion that went to Christ for the body of his Servant, *My servant, Lord, lies sick, ye grievous sick of the Palsie*, and what think you is this Instance for, but to teach Masters to go to Christ, in the behalf of their Servant? O when do you go, and say, Lord, my Servant is sick of such a sin, and such a sin, Lord heal him! We read of *Joshua*, how resolute he was for Family-worship, *I and my House will serve the Lord*. You Commanders, your Ship-Companies are your Families, are your Households; therefore you have a charge of *Praying* with them. Mat. 8. 5.

APPLICATION.

1. Use is of Information. If such as have Charges, ought to be faithful in the management of them, then it *informs* us; 1. It lets us see what God requires of all men, according to their Degrees of places of Trust, whatsoever it be, that they discharge them faithfully.

2. It *informs* us what need we have to get the knowledg of those duties, that our places call for. We should know what God calls for, from our hands, in every condition, and Relation, as we are men, as we are Christians, as we are Relations; Christians are no more Really, than they are Relatively. Every Relation is matter of Trust,

which can never be managed faithfully, without knowledg of the duty, of such a Relation.

3. It *informs* us of the Cause of mens miscarriages, in their severall Relations, (*viz.*) because they do not look upon themselves under Conscientious Obligations to their Trust; they live not in the Consideration of their accountableness to God; This, let upon their Spirits, would excite them to duty; and to say as he did, If I should do thus, *how should I look my Brother Jacob in the Face?* So, If I should neglect my duty towards any under my Charge, how then should I look my Lord Jesus in the Face? What will make poor Ministers study, and pray, and preach faithfully, but the consideration of their accountableness to God, *As they that must give an account for your Souls,* as the Apostle says. And thus it is in other Cases.

Heb. 13.
17.

2. Use is, a *Reproof* to Sea-Commanders, that are unfaithful to their Charge, and Trusts, unfaithful to their own Souls, unfaithful to the Souls of the Ships Companies. *Is this thy kindness to thy Friend?* Is this thy faithfulness to thy own Soul? to neglect the worship of God, to neglect Calling upon the name of God? O how sad and sinful is this, that instead of Prayers aboard, you abound in Oaths; and instead of calling
upon

upon the name of God, you do Blaspheme it!

1. This is very sinful in you, because you neglect Duty in the face of Danger. Danger doth aggravate, both Omission and Commission, the sins of both; That dangers, which should always put upon duties, should lie attended with sin. These Heathens cry'd to their gods, in their dangers: and what! you sin in times of danger, that have lived under the light of the Gospel? It was said of Paul, he was in *Perils often*, so it may be said of you poor Mariners, both by Sea, and Land, ye are in *dangers often*, nay in *deaths often*, and what? in prayer, never? in seeking God, never?

2. You are to be reprov'd because you neglect duty, when it is in proper season; *Call upon me in the day of trouble*. Is it not a day of trouble with you in your storms? It is said of Sea-men in their storms, *their Souls are melted because of Trouble*, for all they are so courageous at other times. Well now, calling upon the Lord is in season, is his Command: what says David in this case, *Out of the depths have I cryed unto thee*. An Allusion to Shipwrackt Mariners, that send their shrieks and crys to Heaven, when sinking.

Psal. 107.

26.

Psal. 130.

1.

3. This is very sinful in you, to neglect Calling upon God; because, you cannot expect a blessing upon your endeavours, without it: you may go out, and come in, but yet

all this while little blest : these things may be common Providences to you, you may make good and prosperous Voyages, *all things come alike to all*. But what is this if you be not blest, with the favour of God? And the love of God in what you enjoy? *A little that the righteous man hath, is better than much riches of the Wicked*: God may let you have success in his wrath, and it may be designed for a Curse, and a Snare unto you: though it may lye in your comforts invisibly, (now the more invisible and insensible a Curse is, the sadder it is.) We read of God's *Cursing their Blessings*. Every one thinks it a Curse to be poor, to be in want. But how few think of a Curse to lye under their Comforts? under their Riches? Well, now can you expect a blessing without asking? It is worth little, if it be not worth seeking. *Moses* when he comes to bless the Tribes, before his death, he blesses the Tribe of *Zebulun*, *in their going out*. *Rejoyce Zebulun in thy going out*. This *Zebulun*, was the Tribe of Mariners; *Zebulun* shall dwell at the Haven of the Sea, and his Haven shall be for ships. Now *Moses* blesses the Tribe of Mariners *at their going out*. O think of this, and *go not out*, without the Lords blessing. It is said that our English Sea-men, in times of Heathenism, and since then in times of Popery, offered their Oblations at their going to Sea, that they might have good

Mal. 2. 2.

Deut. 33.
18.

Gen. 47.

13.

God o
bless thee
in thy go-
ings out,
as thou
may re-
joyce.

good success, and will not you in these times of the Gospel, look up to the Lord for it?

4. Your not calling upon the Lord, is the cause of all that Prophaneness, and Atheism that abounds among you. There is a holy Majesty in the worship of God, that if solemnly performed, would have an awe upon men's Spirits. Will men believe there is a God, when they never see you call upon him? do not your Ships-Company, say in their hearts, *There is no God*? If there be a God, why is not he called upon? Why is he not worshipped? Why is he not prayed unto? May not many of you Commanders say; Lord, forgive me, my other-mens sins? O when your Company's sins shall be laid at your doors, how sad will this be? What a sad reckoning will there be to answer for their swearing, and drinking, and blaspheming God? When God will ask you, What did you to prevent it? Did you warn them of it? Did you pray against it? Endeavour against it? Instruct against it?

5. You Masters, What do you know, but your calling upon God, and being faithful to your charge, in this Sense, may be a means for the Conversion of them that are under your charge, what do you know but you might win them to God? Many a child's Soul hath been given in as a return of Prayer, and many a Servants Soul. The Puritans loved the Souls of their Families, better than we do

Hof. 14.1.

Jam. 5. ult.

do in these days , and so God honoured them with converting grace, breaking in upon them : O what pains did they take in instructing them? In Catechising them? In examining them after Ordinances, what they had heard? O what a mercy would this be to carry it so under your charges, as they that live under the shadow of your wing might Return ! Will not this be *to save Souls from death* ? He that *converteth a Soul from the error of his way, saves a Soul from Death.* He speaks of it, as a very great matter, as a worthy business. What ! to keep a Soul, out of Hell ? If you could keep your Ships-Company from sinking, you would do it. O do what in you lies, to keep them from sinking into Hell ! What? Were the Souls of poor Sinners worth Christs Prayers, Tears, nay Blood? And not worth your cries? and your Prayers and your Tears ? O what a low rate do you set upon your Souls, that do so little for either your own, or others.

6. Is not this sinful in you, Not calling upon God ? For he hath sovereign power over the Winds, and the Seas. *The Wind and the Seas obey him.* The Winds blow by his Commission. The Poets *Neptune* is but a Fiction ; but this is a truth, that Jesus Christ is great Lord-Admiral at Sea. What a proud attempt was that in that Prince, to check the waves with his Scepter ? Alas, this belongs

to no Scepter but Christ's. O then why should any go to the Devil for a Wind, if it belongs to the Sovereignty of God, to command them! I tell you Masters, that when out of your own Countries, you buy winds, they will be dear commodities to you. You may buy a Wind with the loss of your Souls.

7. Your not calling upon God, hath much ingratitude in it, your poor Wives they put up Bills, and your Relations they get you pray'd for; but O what ingratitude it is, not to do it your selves! Should not you think, What? Shall I be sinning at Sea against God, and it may be at this very moment and instant prayed for at Land, by my dear Relations? I have heard of a godly Minister, being acquainted with a godly Woman, whose Husband was opposite to the ways of Gods and upon a time, the Husband discharged the Minister his house, being very angry against him, even that he entred into a temptation to kill the Minister; to which end one day, he goes to the Wood, where the Minister in his Retirements used to walk, and there resolved to fall upon him; but hearing a voice, he stands (the Minister being at prayer); and presently, he heard him praying particularly for him, which so melted him that he threw down his Weapons, and cast himself at his feet; and confessed all, and so became

became an excellent Christian afterwards. So, did but many Sea-Commanders; and other Mariners, hear what Prayers are put up for them, by their Relations, by their Ministers; O how would these melt their hearts? And what? for all this; never pray your selves?

3. *Use*, is of *Caution*. If it be duty in Masters to manage their charge and trust faithfully; O then take heed of neglecting those under your charge and custody. None of you will neglect your Ships, your Goods, your Time, your Gales; and why should any of you neglect your Souls, your precious Souls?

1. Take heed you neglect not the Souls under your charge. You shall one day stand before the Lord, to be accountable for the Souls under your charge, as is said of the Watchman, *If he warn not the People, their blood was to be required at his hand*: So, may I say; if Masters of Families, and Parents of Children, do not warn those under their trust to turn from sin; and give them not holy examples; God will require their blood at their hands: And, What a dreadful thing will that be, to have the blood of so many miscarrying Souls to all Eternity, to answer for!

2. Take heed of neglecting your charge. This will lie heavy upon you in your distresses and dangers. When men shall reckon

reckon with Consciences, what charges will
 Conscience bring in against them? what In-
 ditement will it bring in against you upon this
 Account? What? Did you pray with your
 Companies, when you had opportunities?
 Did you walk before them, as giving an ex-
 ample of the fear of the Lord to them?
 Did you what you could, for the good of
 their precious Souls? Will it not be terrible
 in your storms, when you are sinking to
 have not only your own guilt to lie heavy
 upon you, but other mens guilt too? Have
 not many upon their death-beds complained
 sadly of the neglect of Family-duties; of the
 neglecting Souls under their Charges?

3. Take heed of neglecting your Charge,
 for those you have neglected, will one day
 witness against you; and O how sad will this
 be, to have poor wronged Souls witness a-
 gainst you? Crying out, If we had seen bet-
 ter examples given us, we should have more
 dreaded sin, we should have stood in more
 awe of offending God? But O, how were
 we hardened by your means?

Lastly. Take heed of neglecting your
 Charge. This will cause the Anger of the
 Lord to hang over your heads. What more
 displeasing to God, than neglect of his Wor-
 ship? than undervaluing precious Souls?
 will not this grieve the Lord? and will it not
 be sad to sail under a black Cloud of God's
 dis-

displeasure? What course can you steer at Sea and be safe, while God is *Angry* with you? you at Sea observe Clouds, and say, There is wind in such a Cloud, & rain in such a Cloud: But is there not a Cloud over your heads, which you observe not? and out of this Cloud one day, will come the sinking storm, even the Cloud of God's wrath, if you look not to it. You would not leave your Relations when you go to Sea, Angry: and will you go to Sea with the Anger of God upon you? If the Anger of God send a storm, who can stand before it?

The next Observation, and the last is this,

Calling upon God, is an excellent means of preservation from Sea-Dangers.

We see these poor Heathens made it their practice now in danger, every one to call upon his God; they had their Temples, their Altars, their Asylums to fly to, in time of distress; but alas these were poor shifts, Refuges of lies to them, lying *Vanities*, as all Idols are called. O but now, calling upon the true God, this is the only means of safety! *God is our only refuge from the Storm.*

But let us inquire a little, what Prayers these are, that are such excellent means for preservation at Sea in times of danger. For

it is not every calling upon God, that God will hear.

1. Earnest and fervent Prayers, these are the preserving prayers usually intimes of danger. Dangers usually put men upon earnest Prayers. *Out of the depths have I cry'd unto thee*: an Allusion to the cries of shipwrackt men (as hath been formerly hinted) going to be swallowed up of the deeps. O, what doleful and earnest crys do they give! The Lord takes notice of Mariners cries; Psal. 107.
28. Then they cry to him in their troubles, and he bringeth them out of their Distress: Their Crying speaks the earnestness of their Spirits in calling upon God. We read of *effectual* Jam. 5.17 *fervent Prayers*, working-prayers (so the Greek read it.) Are You, working for life and death? and the Seas working and the Vessel working? And shall not your Prayers be working? 1. Should not your Prayers be fervent, now life lies at stake for it: Men will pray hard for their lives; a poor Prisoner, O how will he plead for his life! Let me continue a Prisoner, my Lord; Let me be Banished; any thing, if my life may be but spared. O what will not a man do, or give for his life; And this is the case: it is upon your lives, and will not you pray fervently now? 2. Your Souls lye at stake, though this is not so much taken notice of, yet this is the great danger. What if thou die

die this storm, and be found without an Interest in Christ? O, if you would but think when you go out to Sea, O Lord, What will become of my Soul, if I never return this Voyage? would there not be some hopes of you? poor sinner, hath not the Lord said, *Without Holiness no man shall see him?* hath not the Lord said, *What will it profit a man, if he gain the whole world, and lose his own Soul?* hath he not said, *Except a man be born again, he cannot see the Kingdom of God?* O now, what will become of your Souls, if you should be cast away before you could witness any thing of this nature wrought in you? then know, your Souls are concerned. 3. Your Wives, and Children, lye at stake, they are also concerned; will not this move you? think, How many of your Wives follow you with prayers both in private and publick? and would not this be both ingratitude and unfaithfulness for you not to pray when in danger? 4. What, not pray fervently in time of danger? Heathens do so. How did the Worshippers of *Baal* call upon him? and do not you wear the name of Christians upon you? and what? let poor Heathens outstrip you? 5. What not pray earnestly in times of danger! Now, is a time for tears to get about the heart, and fear usually sends out prayer, *the Mariners now were afraid.* We do not read of the calling

calling upon their gods, until we read of their tears. O now, terrors and fears of death take hold on them! and *the sorrows of death*, Pſal. 107. as *David* Phraſes it, *compaſſe them about.* 26, 27. Now *they are at their Wits end*, (or their wiſdom is ſwallowed up, as it is read,) and their Soul is melted becauſe of trouble. And ſhould not this be a time of fervent Prayer?

2. The Prayers that are ſuch excellent means for preſervation, are the Prayers of the Righteous, *The Prayer of the Righteous availeth much.* O poor ſinners, look that you get out of your Natural eſtates. If you would have your Prayers heard with God: *The Sacrifices of the Wicked are an Abomination to the Lord*: What avails the Prayers of poor Drunkards, and Swearers? May not God ſay to ſuch in their dangers, when they cry unto him, as he did to them? *Go to the gods whom you have ſerved, and let them deliver you*: O poor Souls, Do not you *with the ſame mouth ſend forth bleſſing and curſing*, and do you think the Prayers of ſuch will be heard? And do not many of you with the ſame breath, ſend forth Prayers and Oaths? alas, ſuch Prayers never reach God's Ears.

7. The Prayers that are ſuch excellent means for preſervation at Sea, are Prayers ſent up in *Faith*, As hearing without believing profits not: ſo praying without believing

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ing

ing profits not. There are many Sea-men Prayers that are like the waves of the Sea; it is a Scripture-Similitude. *Let him ask in Faith without wavering, for he that wavereth, is like a wave of the Sea driven with the Wind and is tossed; for let not that man think, he shall receive any thing of the Lord.* The word *wavering*, it signifies when a man is at no certainty with himself, but at variance; sometimes being of one mind, sometimes of another: we should in our distress pray believingly; therefore our Lord Jesus did chide his Disciples for not acting faith in that storm we read of: *Why are you afraid, O ye of little faith?* 1. We at such times are to act faith upon the power of God; *He knows how to deliver the Godly out of temptation:* when neither Angels nor Men know what way a mercy shall come in, a deliverance shall be sent; yet the Lord knows, he is never at a loss for ways and means, a piece of the Ship-wrack'd Vessel, a Mast, a piece of a broken Plank, any thing shall do it, if God command it. Nothing sets off so much the Power of God, in a preservation, as the utter unlikelihood, and improbability that was in it: *When all hope of being saved was taken away*, then came the Angel to Paul. Here was the power of God! How much of the power of God did appear in saving the Vessel where the Disciples were, when it was
filled

2 Pet. 2. 9.

Acts 17.

filled with Waves? O how much of the power of God did appear in the preservation of *Jonah?* that *Salvation should come to him out of the belly of Hell.* Mark 4. 34.
Jonah 2. 2.

2. Our Faith in times of danger must have respect to the promise of God. Faith will not venture to God without a promise. The great encouragement to Prayer, is the Promise, *Call upon me in the day of trouble.* Here is the precept, but where is the promise? *and I will deliver thee.* 1. Faith eyes the faithfulness of the promise in time of danger. The more Believers plead this in their dangers, the better they are usually fetched off. God loves to have his faithfulness leaned on, in distress. 2. Faith in Prayer eyes the immutability of the promise. Hope in the promise as to its unchangeableness, in your storms is your best Anchor. This is the Anchor that will never come home again. This made *Luther* say, *be had rather be in t^e bottom of the Sea with a promise, than in Paradise without a Promise.* Pl. 50. 15.
Heb. 6. 13.

4. Those prayers, that are such excellent means for preservation from Sea-dangers, are to be presented to God, by the hands of Christ: no prayers ate prevailing prayers, either at Land, or Sea, but such. Christ is the great Friend of poor Creatures in all their dangers. We read of Christ praying *when the Disciples were sinking;* Why were Mark 6. 46.

they not lost and cast away ? O Christ was praying for them ! The Angel that stood by *Paul*, when all the Ships-company were so nigh being cast away, was Christ. Christ carries the Prayers of poor Creatures unto his Father, when they are in dangers, and distress ; and brings answers suddenly from Heaven, and so the storm is quiet, and becomes a Calm. And you little, it may be, know how it comes. O Christ many times, prays for it ! no question *Paul* had been praying for the preservation of the Vessel, when the Angel brought him that good news. *All that sayl with thee, are given thee.* He had been begging their lives, and Jesus Christ gives in the Answer.

5. Those Prayers, that are such excellent means for preservation, are unfeigned Prayers. Sea-men often do with their Prayers and Consciences, as they do with their goods in a storm: they cast them over-board, but in a Calm they wish for them again. So, many of them pray in their storms, but these prayers are but forced prayers, God never hears from them but in danger. Alas, God looks upon such praying to be only *flattering*, and *lying*, and so he calls Hypocritical praying. *They flattered me with their lips, and lyed unto me with their tongues.* Why, they were praying. O but their hearts were all this while a deceitful Bow, they were Hypocritical in all this

this. And we read of some, *though the Lord* Hof. 7. 13.
redeemed them, yet they spake lies against him.

O, how often have you done so ?

6. The prayers that are such excellent means for preservation, are prayers flowing from a broken and a contrite heart. *He is* Ps. 34. 18.
nigh them that are of a contrite heart. Nigh them ? how ? Nigh them to save them; so says the next word, (some read it) *he preserveth the dismayed in Spirit, or bruised.* Are you dismayed in dangers, under the sense of your sins ? fear not, God is nigh such. But alas, what are the Prayers of a Company of poor wretches unbroken either *for* their sins, or *from* their sins ? who it may be, before the storm, were Swearing and Blaspheming God: the prayer of such is no more, than to *cut off a Dogs neck.*

1. Reason why prayer is such an excellent means for preservation, because, In this duty God's honour is highly concerned; this is God's great Name, and Title, *a God bearing prayer*, in which he much glories. All his Attributes are much honoured, in calling upon him, especially in times of dangers and distresses. 1. When you call upon God at Sea, you honour his *Sovereignty*; his *Sovereignty* over the Winds and Seas, is acknowledged by calling on him. God says to these proud waves, *So far and no farther !* So, *the storm and hail*, they fulfil his will, and

when he pleases he commands a Calm.
 2. Prayer in time of danger honours God's *Wisdom*, when we see no way open, for mercies and deliverance to come in at, then to look up to him; believing, *He knows how to deliver out of Temptation*. O, how much of the Wisdom of God appears in preservations in time of danger? and is it not a good token of mercy coming in, when Persons pray, though all visible ways are block't up? This honours God's *Wisdom*, which we acknowledg is never at a loss, as to ways of bringing in mercy and deliverance. 3. The *Faithfulness* of God is much honoured in times of danger, when he is called upon. The faithfulness of a Friend doth most appear in a strait: now if you can rely upon his Promise, Gods faithfulness is the best line, men sinking at Sea can lay hold on. So I might add, Calling upon God, honours all his other *Attributes*.

2. Reason, because the promise of preservation runs to Prayer. *Call upon me in the day of trouble*, here is the Precept; Is not a day of trouble, a time of danger? Is it not a day of trouble, when it may be, but a few steps are betwixt you and death, nay betwixt you and Hell? Is not it a day of trouble *when your sins encompass you about?* when *the fears of death take hold on you?* when you must never see Wives and Children

dren, Friends, and Relations more? Well, what should you do then? O then, call upon God, *and I will deliver thee, and thou shalt glorifie me.* Thou for any thing I know, may have thy mercy for a while, unasked; but, I tell thee from the Lord, Thy preservations & deliverances may be Curses to thee. When men are delivered from Sea, and fall into their Wickednesses again, they are a Curse to them; when they say, *They are delivered* Jer. 7.10 *to do all these Abominations.* You have your deliverances, but you have them not in a way of Promise, you have them not in a way of prayer; these unsought-for mercies, are usually Curses to the Receivers.

3. Because, Prayers in times of danger usually are accompanied with the Exercise of grace: now the greatest deliverances come in a way of the exercise of Grace. Grace lies dormant until it be awakened by danger; they are not sleepy habits, that usually deliverance comes in upon, but when grace is exerted. When came that Preservation to the Disciples at Sea, in that dreadful storm, but when *the Ship was covered with Waves?* Mark 4.37. Jesus Christ was there then, though asleep.

1. There is in Prayers, in time of danger, Faith exercised. Now to go to God in Faith, in time of trouble, O, what a great mercy is this? Of all men in the World, Who have

more need of Faith, than Sea-men ! Can you go through your dangers & difficulties, without ? Is not this the *Ariadne's* clew (that the Poets feigned) would lead and extricate through all *Labyrinths* ? You say, such a Vessel is gone to the *Straits* ; you will go to the *Straits* every Voyage you make, without faith : this is your *Anchor*, and the promise is your *Cable*, that in all storms and dangers, you must make use of. 2. In Prayer in time of danger, there is *Patience* exercised. Then mens *Patience* is tryed ; God loves to see us lye quietly submitting to his will, and then comes Deliverance : the cryes of impatience do but clip the Wings of Mercy that it cannot fly so swiftly towards us, as it would. To how many thousand Sea-men, may the Lord say, as once to those Disciples ? *Why are ye so fearful O ye of little Faith ! O ye of little Patience !* Is repining and murmuring the way to deliver, think you ? 3^{ly}. In Prayer in time of danger, there is exercised *Repentance*, and Confession of sin ; Thus *Jonah*, when God and his Conscience arrests him ; then the Malefactor, and grand Delinquent confesses. This is the going of the Pump, when *Repentance* is in exercise. Now Deliverances usually come in upon this exercise : *Whosoever knows the Plague of his own heart, and shall pray to me : then* (says God) *I will hear.* In time of danger, your hands

hands must be upon the particular Plague-Sore, if God hear and help. 4th. In time of danger, there is exercised *Justifying of God*; *Thou art Righteous, but we are Wicked; Thou hast punished us less than our Iniquities* Neb. 9. 33. Ezra 9. 13. *have deserved* (say they,) *Lord, thou sto m, is justly come upon us* : We were lately sinning against thee, we have sinned again after such Deliverances, that now thou may'st be Righteous, if there should be no escaping. And usually when the Lord hath brought poor Souls, to this ; then comes in the mercy of Deliverance. 5. Truth of Grace is exercised in such a time ; then *we shall seek the Lord with our whole heart.* Ezra 9. 13. Jer. 29. 11.

4. Prayer is an excellent means to preserve in Sea-dangers , because now Persons answer God's expectations. The Lord is so great a lover of Prayer from such poor worms as we are - that he sends dangers on purpose upon us to draw Prayer from us : What a sweet word is that? *My Dove! that art in the clefts of the Rock; and the secret places of the Stairs ; let me see thy Countenance, let me hear thy Voice, for it is sweet, and thy Countenance is comely.* When poor Souls are in dangers, [so the Church at this time, hunted by Enemies, and so in secret places of the Stairs.] The words are a Metaphor taken from Doves in danger, pursued into the holes of the Rocks, by Birds of prey : yet then,

They

Cant. 2.
14.

Thy Voyce is sweet: The old Proverb is, If you will learn a Man to pray, send him to Sea. It so, then it is a pitty they should learn to swear there. Now Deliverances do not

Hof. 6. ult.

come in, until Persons answer the Lord's expectations.

Isa. 62. 1.

Esay. 25.
16.

In their affliction (says God) they will seek me early: he expects this from you. They poured out a Prayer to thee, while thy chastisement was upon them: In Trouble they visited thee.

5. Prayer is an excellent means to preservation, in Sea dangers; Because God will now make praying Souls, know, *Their extremities are God's opportunities; They shall now have a Testimony in their Souls from Heaven, that God is a present help, in time of trouble; and that then, when they go through the waters, he will be with them.* We read of some calling upon God *in the*

Esay 43. 2.

Esay 24.

15.

Zac. 13. 9.

Acts 27.

29.

Mat. 14.

30.

Fires; O but, what answers do they get? He shall say, I am your God. God loves to deliver in nicks of time: When all hope was taken away, Then he sent his Angel to Paul when Peter began to sink, then the Lord immediately put forth his hand and caught him. O, God loves to enhance the price of all his Mercies and Deliverances, therefore he gives them out, when the case is desperate,

APPLI

APPLICATION.

Is it so, that Prayer is an excellent means for preservation at Sea, in time of Danger ; First, it is a word of Counsel. 1. To Persons whose prayers God hath answered, and whose persons God hath delivered, in great and eminent dangers. Of all persons, they should look to it, that they sin not against the Lord, who hath done such great things for them.

First word of Counsel is ; Live answerably to your Preservations. How uncomely ! nay how sinful is it, daily to live upon mercy, and daily to live below mercy ? After such Deliverances as this, shall we break again his Commandements ? May not a *None-Such* be written upon the head of this Deliverance, and Preservation ? Yea, and may not a *None-Such* be writ on the head of this sin, and Provocation ? Check your selves in your sins, by the Remembrance of your mercies. Was I delivered to do all these abominations ? Was I delivered from Sea, and saved from Hell, at such a time, To live in such a sin ? To be Drunk ? To Swear ? To abuse my Relations ? To Scoff and Mock at Godliness ? O, may'st thou not hear God saying to thy Soul ? *Is this thy kindness to thy Friend ? wilt thou thus requite the Lord, foolish and unwise*

wise man, with Evil for so much Good? David was delivered, and see what use he made of it, To walk before the Lord in the Land of the living, (viz.) To walk as under his eye. It was writ upon a City-Walls in England now demolished, This City saved by the Lord, being eminently delivered; So may be writ on many of your backs, This man saved by the Lord, delivered by the Lord: then what should be written of such mens Conversation, but Holiness to the Lord? should not the line of mercy, that draws them so often out of the water, make Moses's of them? should not that line bind them fast to the Lord Jesus? should not the mercies of God prevail with poor Souls? I beseech you by the mercies of God, says Paul.

Second word of Counsel; O, Labour to keep the sense of them fresh upon your spirits! when we lose the sense of the mercy, then we are easily drawn into sin, against the God of mercy. O, while mercies are new, they affect us! as every Condition at first, is taking, but afterwards it is not so. It is with mercies, as with the Children of Israel, they sang and gave praise. But yet we find all off again, Psal. 106. 12. They made haste to forget, they rid Post (as it is in the Heb.) to forget. 1. Keep the sense of danger upon your hearts. When we lose the sense of our dangers, we lose the sense of our duties. O
what

what a danger was I in, at such a time? what distress, and said with good *Jehosaphat*, I *know not what to do*? It is good to reflect on past dangers; so *David*, *there came a Lyon, and a Bear*, &c. 2. Keep the sense of the Deliverance on you; if it wear off, the beauty of the mercy is blasted; it will then look like an old withered mercy. God would have his mercies fresh to us, to look with a fresh Complexion. 3. Keep the sense of your Vows upon you, the Vows that your Souls uttered in the time of your distress. 4. Keep the sense of your present frames of Heart, you had upon you, when you were in danger; whether your sins compassed you about in that day or no; Consider, whether you were under the smiles of his reconciled face, or no, in dangers: O what would you not then have given for the Pardon of your sins! 5. Keep the sense of your sins upon you, that stared your Consciences in the face, in your dangers. Is that sin mortified, yet? Is that sin forsaken? These things we should keep fresh upon our Souls, after our Deliverances.

Third word of Counsel; O, then let your Preservations from past dangers, be obligations upon you to trust God in future straits! *The Lord delivered me* (says *David*) *out of the Paw of the Lyon, and the Paw of the Bear*, and what then? *and he will deliver me out of*
the

the hand of this Philistin. This was the great sin of Israel, that they did not trust God, when they came into present Straits. Numb. 14. *How long (says God) will this people provoke me by their unbelief? for all my Signs and Wonders?* Thus the Lord Jesus reproved his Disciples, for *not considering the Leavers*; So poor Souls should by former Experiences be encouraged in present Exigences.

Fourth word of Counsel; O beg of God, your Deliverances, and Preservations, may be all sent sanctified unto you! There are many Souls have un sanctified mercies, un sanctified enjoyments, Deliverances, and Salvations; alas these will harden poor Souls; Because Sentence it not speedily Executed, therefore are the hearts of sinners hardened: Eccle. 8. *They escape this danger, and the other, and so they think they shall always escape.* II.

It will here be demanded, *When a Deliverance is sanctified*?

1. When it is joyned with Holiness: We read of Deliverance and Holiness upon Mount Zion, when Deliverances shine in the Holiness of mens Conversation. To be delivered, and follow your sins more greedily, that is no sign, Deliverance is sanctified.

2dly, When they abide upon the Heart, they are sanctified; when they remain, with a Soul. Many, many, have Preservations from

from danger, and as soon as they are delivered, all is past and gone with them, as a tale that is told. It may be they never think of them, till they come into another danger, or another strain.

3dly. When Deliverances are sanctified, they are admired. After such a Deliverance as this! O how their Hearts admired, the mercy! You lose the beauty of a mercy, for want of admiring frames of Hearts. In this Deliverance, says the Soul, here was the appearance, of the several Attributes of God: here in this circumstance, was the Wisdom of God, and the Power of God!

4thly. When Deliverances do kindly humble, and break the Soul, then they are sanctified! what, save such a worm? put forth his Power to save, at such a time, from Death and Hell, such a poor, vile wretch that deserved to have been lodged in that Pit, where there is no Redemption many years ago.

5thly. When Deliverances are sanctified, they endear the Soul exceedingly in love with God; thus David, I will love thee, O Lord my strength, why? The Lord is my Rock, my Fortress, and my Deliverer: ask your Hearts, now you that have been eminently delivered, at Sea, or Land, if your Preservations be thus sanctified.

Fifth Word of Counsel: Register your Pre-

Preservations, and Deliverances, you will find much, yea very much benefit in such a Course; Thus all the Saints did. Did not *He* man remember the years of the right hand of the Lord? There are these Remarkable days, you should, in an especial manner remember: 1. The day of the first love, in drawing you into Christ; this God remembers, I remember the love of thine *Esposals*. 2. The day of your Deaths, that you should remember, *O that my people were wise to consider their latter end! Jerusalem* came down wonderfully, *because they considered not their latter end*. 3. The days and times of your Deliverances: Thus did the Lords Saints; or else we should have been bereaved of many precious Scriptures. As that excellent place, when *David* changed his Behaviour before *Abimelech*, O what an admirable *Psalms*, was penn'd upon that occasion! and also the 40th. *Psalms*, *He brought me up also out of the miry-pits, &c.*

Psal. 77.

Jer. 32.

Jer. 2: 2:

Lam. 1: 9.

Psalms 34.

1. O, do you remember them, they will be a strengthening of your Faith for time to come; A man will not lose a Receipt, or an Acquittance lest it be call'd in Question; and, Will you lose your Experiences of God's goodness to you? Experiences are poor Souls Receipts, (as I may say) now you may be called into Question, as to your Estates: O these, then, will be Comfortable for

for you to read over. 2. They will be strengthening to others : You will not believe, what Sermons, some of of your Deliverances are to Relations, to Acquaintances. Another Man's Experience may strengthen my Faith, and he hath (said David) *put a new Song in my Mouth, even Praise unto our God.* What then ? *many shall see it, and fear, and trust in God.* 3. God will lose his Glory by you. How can you glorifie him, if you do not remember the Lords Mercies towards you ? *And thou shalt glorifie me ;* what ? Shall you gain by them, and God be loser by them, that gave you them ? You would not have your Owners losers, and will you have God a loser ? O how much of the Glory of God hath been lost by losing the Remembrance of your Deliverances ! 4. Remember them : for they *are written down in God's Book of Remembrance ;* If you forget them, God will remember them. When the Lord brings forth his Book of *Memento's,* against your Souls, O how sad will it be ! Soul doest thou not remember, thou wert in such a danger at Sea ! such a time ? such a dark Night ! so nigh sinking, so nigh splitting ? and never thoughtst to come off with thy Life ? and I appeared for thee, and was seen in that strait ; but thou wert worse, and worse after thy Deliverances. Alas, the Soul hath quite forgot these things. You

will not, you poor Sea-men, you will not be able, to stand before the Lord's *Memento's* in that day. 5. O Remember them, or else you will have great guilt upon you: your forgetfulness is the grave of God's Mercies. Will you deal thus with the Mercies of God? Was it not sad, think you, when they threw the dead by 20, and 40, and whole Cart-loads, into a hole at once, in the time of the Plague? and is not this sad for God to bestow upon you whole Cart-loads of Deliverances, and Mercies, and you bury all in forgetfulness? It was charged upon *Israel*, *They* *for forgot his Works.*

The second Word, is a Word of Terror, to such Persons as God has delivered, without their Prayers from great and eminent Dangers, and yet have lost the sense of such Preservations and Mercies. This is a terrible Condition, to have Preservations lost upon you; to have all your Deliverances, as Water spilt upon the Ground.

1- Such Preservations are but Reservations to greater Wrath; do not you say, *The bitterness of Death is past*, because you are safe returned from your Voyage? another Woe is to come, yea a greater Woe; Though one is past, there is still Wrath to come. We read of some that shall flye, but yet shall not escape; and shall not be delivered: Why what was the matter? though they dig into Hell

Hell, thither the Lord would follow them, *mine hand shall take them*; O whither can Sinners go out of the reach of God's Arme? It may be they will climb up to Heaven; *Thence* (saith the Lord) *I will bring them down*, yea, though *they hide themselves, in the top of Carmel, I will search, and take them out thence*. O but it may be, they will take another course, and go to Sea, to hide themselves from God; *Thence will I command the Serpent, and he shall bite them*: Thus the displeasure of the Lord followed them.

Amos 9:14, 5, 6.

2dly. Such Preservations will be great Aggravations, 1. Of your Sin, and Guilt. 2. Of your Condemnation and Punishment. 1. Of your Sin and Guilt, Shall we break his Commandments again, after such a Deliverance as this? what, sin against so gracious a God? *Thus requite the Lord*? O what unkindness is this! Suppose a Person, in meer Compassion, had redeemed another from the slavery of the *Turks*, where else he might have lived and died; and this Person redeemed should, after this, not only forget all, but affront and abuse the Person that redeemed him; Would not this be monstrous ingratitude among Men? Yet the Sin runs higher in this Case, What, will you *thus requite the Lord*? is *this your kindness to your Friend*? to your God? that delivered

you, when none could ? that was your Arm, and your Salvation in a needful time of trouble ? This will aggravate sin. *If I had not come, and spoken unto you, you had not had sin,* (viz.) your sin had not been so circumstantiated : So, if the Lord had not delivered you, so often, so eminently, you would not have had such sin. 1. This is to sin against Mercy, and is not this a great aggravation ? What, to sin against the best Friend you ever had in the World ? O, who can tell what Mercy hath done for them ! Was not thy Creation from Mercy ? and were not all thy Preservations from Mercy ? 2dly. This is to sin against Resolutions, and Vows. And will not this aggravate sin ? O, is not this terrible, To sin against Resolution, from time to time ? How often hath thy poor Soul resolved, after such a Deliverance, and such a Preservation, to leave this wickedness and prophaneness, and yet never was so good as thy word ? How often have many of your Souls said, as the *Prodigal* did, *I will arise, and go to my Father* ? but yet have sitten still in your sins, to this day ! and all the purposes of your Heart have fallen asunder. 3dly. This is to sin against Convictions and Light. No Sins are so aggravated, as they against Light : Have not your Consciences reproved you, and convinced you, many a time ? 4thly. This is to sin against Experience, as well as Conscience,

science, which was the great aggravation of the sin of *Israel*; *For all God's Signs and Wonders, to distrust God.* O, what Experience have you had of the Faithfulness, Power, Wisdom of God, in delivering of you? what? and you sin? 5thly. There is high ingratitude in it. O, what unthankfulness is it, after so many Deliverances, to sin against the God of them?

2dly. Such Preservations are Aggravations of Punishment and Condemnation. How will you answer to have the Book of God's Remembrances opened unto you? and all your Deliverances read out of it? Such as you have forgotten, and buried many years ago. Did not I preserve thee, in such a storm at Sea? in such a danger at Land? gave thee thy Life at such a time, when but a step between thee and Death? O, How will this sting your Consciences?

3dly. Such Preservations are the greatest Hardners in Sin! If they do not Soften, they Harden: These Providences are like Ordinances, either great softners or else great hardners; *Because Sentence is not speedily executed, therefore the Hearts of Sinners are hardened.* O, what a terrible thing it is to be hardened, and set in sins! Such Persons under their preservations they put the evil day far from them, and so are hardened; they think, because God forbears them, and spares

Eccles. 8.
11.

them at present, he will never pass Sentence upon them; because they are Reprieved, they think the Sentence will never be Executed. We read of some *that put the evil day far from them*. What, though God hath leaden feet, he hath iron hands (saith one); Though he be slow in his Motions, yet he is sure in his Executions. 2. Poor Souls that are preserved, and make no Spiritual use of their Preservations, they are ready to think, God loves them, because he preserves them; and so they go on in their sins and provocations. We must not argue from common Providences, to special affection. There are no Evidences in these things, no more than in sparing the Wicked in the Plague-time, while many truly-godly were carried into Heaven, and Glory by it. 3. Poor Souls that are under such Persecutions, are hardened.

4. Preservations that are not answered in Conversation, nothing speaks more sadly a Souls-Rejection by God, than this: O, what a sad Argument it is of Rejection, for a poor Soul never to be brought nearer God, by all its preservations; but worse, after Deliverances. This saith, as much as, *God hath let it alone*.

Third Use, is a word of Examination to Godly Sea-men. If it be so, that prayer is such an excellent means for preservation,

O,

O then examine, whether your Preservations have been fruits of Prayer, Answers unto Prayer ! O it is a sweet thing to read answers of Prayer in Preservation ! to say, Lord, thou hast heard my Cry, and Delivered me.

1. A Preservation that is a fruit of Prayer, is a Preservation that always endears the Soul unto God. *I will love thee, O Lord my strength.* *Psal. 18. 1, 2.*
O what a warm frame of Heart was he in at that time ? O, the Lord had delivered and preserved him ! Hath your Preservations endeared God to you or no ? What, not love him, that appeared for you, when none else could come into your Relief ?

2dly. A Preservation that is a fruit of Prayer, always raises the Souls of the Receivers in Praise. *That which we win by Prayer, we wear by Praise* : What is the reason, Men are so ingrateful, and unthankful, for these preservations ? They are not answers of Prayer.

3dly. A Preservation, that is a fruit of Prayer, will cause the Soul to believe in the next strait, it is brought into. It binds the Soul over to believe for the future : Answers of Prayer always bind over the Soul to believe ; He hath delivered me, and he will deliver me, &c.

4thly. Preservations that are answers to Prayer, they fill the Soul with admiration.

such Souls go round about their preservations, and look stedfastly upon every circumstance, and so see the beauty of its preservations. The Mercy came in when I had given over all hope; when near sinking, then the Storm ceased. Here did the Power of God appear, there the Wisdom of God, there the Love of God.

5thly. Preservations that are Answers to Prayer, they are always lived up to. Conversations are suited to their Preservations.

1. Such walk *Humbly* under their Preservations; they do not puff them up. 2. They walk *Holily* after Preservations. 3. They walk *Thankfully*.



Jonah 1. 7.

And they said every one to his Fellow, Come let us cast Lots, that we may know for whose cause this evil is come upon us. So they cast Lots, and the Lot fell upon Jonah.

VWE have already had an account, how serious these poor distressed Mariners were in their danger; as to their use of means: 1. Rational means, *They lighted the Ship.* 2. Religious means, *They every one cry to their God.* And here, in the Text, they are upon the use of the most extraordinary, and

and best and last means, (*viz.*) To find out the guilty Malefactor, who raised the Storm, that now threatned them with Ship-wrack. *For whose cause this evil was come upon them.* Now was their grand Inquiry.

1. In the Text, we have a serious consultation of a poor distressed Ship-company, in eminent danger. Dangers will make Men serious in their Consultations. *And they said every one to his Fellow, Come let us cast Lots.* The Storm growing upon them, though they had used rational and religious means, (*Jonah* having not confessed his sin); they begin to think that the Storm came upon some extraordinary errand, and might be some extraordinary Messenger or Pursivant, to Arrest some great Malefactor. And therefore, they fall upon a Consultation to use extraordinary means, in order to a discovery of the guilty Person. And this is the casting of Lots. The use of the Lot being in difficult cases, to leave it to the Judgment of God to decide the Controverſie. The Lot was used in Scripture in these cases. 1. To decide Inheritances. *They were divided by Lot.* The Inheritance was also from hence called a Lot. *And Simeon said unto his* ^{Numb. 26.} *Brother, Come up with me into my Lot, that we* ^{53.} *may fight against the Canaanites.* ^{Jude. 1. 3.} 2. The use of Lots was in order to the executing of Sacred and Holy matters; *Aaron was to cast*
Lots

- Lev. 16. 8.* Lots upon the Goats ; One for the Lord, another for the Scape-Goats. So *Matthias* was *Acts 1. 26.* chosen to his Office by Lot. 4. The use of the Lot was for deciding of Controversies: *The Pro. 18. 18.* Lot causeth contention to cease, and parteth between the mighty. It unites them, and reconciles them. The disposing of the Lot is called Gods Judgment: *The Lot is cast into the lap, but the disposing thereof is of the Lord.* [but the word signifies Judgment]? the Judgment is of the Lord, He decides the controversy. (And some read it) *The whole Judgment of it is of the Lord.* Thus *Achan* was discovered by Lot ; He was taken (but some read it) *he was bit*, the Lot fell upon him, as here, upon *Jonah*. A Lot (saith Dr. Ames) is a requesting a divine Testimony to decide some controversy, by the determining of an event to be manifested, in a meer Contingency. Now the case of these poor Heathen Mariners, was this : They attributed something of this Nature to Lots, that they were, in their use, and eye, of a deciding discovering Nature. So they consult to cast Lots. 2. We have their agreement in their consultation. So they cast Lots : they were not divided in this case, as many Ships-companies are, in Storms. Some will stay by the Vessel, and some will take them to their Boat : and both the divided Parties many times lost. Dividing, in time of common danger

Mat. 27.

They cast

Lots upon his Vesture.

danger and distress, is frequently of sad Consequence. But we see here they all resolve upon one course, which should teach Christian Sea-men to be united in their course and Resolution, in time of distress.

3. We have the main scope, and end of this serious Consultation. *That we may know for whose cause this Evil is come upon us.* They had strong apprehensions, that the Case was extraordinary; and gladly would they find it out. They do not every one reflect upon one, and say, *Is it I? Is it I?* O no, but they put it off from one another; and yet all are in good earnest for a discovery of the cause. But *Jonah* is silent, all this while, says nothing. They had this Notion, that *some extraordinary guilt raised this Storm.* There was some Malefactor Aboard, and as they said, when *Paul* came ashore, and the Viper came upon his hand, *No doubt this Man is a Murderer, whom though he escaped the Sea, yet Vengeance suffereth not to live.* So these poor Pagans conclude, Some great Malefactor was aboard, this Storm pursued to take Vengeance of.

2. Here is this in it also, that they gave up the discovery to the determination of the Lot; *That we may know for whose cause this Evil is come upon us:* We will be decided by the Lot; whom the Lot will fall upon. They attributed such a Divinity to Lots, that they were willing the Controversie should be ended by them.

4. We

Acts 28.6.

4. We have the Controversie divided, and the Malefactor discovered. *And the Lot fell upon Jonah.* Before, he was reprov'd, and might have been vehemently suspected, being asleep in such a Storm: But here he is plainly and openly discovered, and discovered in an extraordinary way too. His Conscience is not startled, at the Mariners reproof; though he be awake, his Conscience is asleep still; he doth not cry out, *I am the Man*, for whose cause this evil is come upon You; I am the Malefactor sent after; by this Storm. O no, so hard it is to acknowledg our guilt, and take shame to our selves. We go on, and let God go on until we be discovered, that there is no denial of it.

1. Observation is this.

Extraordinary Storms and Tempests are not sent out without a Cause. This Doctrine these poor Pagans owned.

2. *In all Distresses and Afflictions it is our duty to be inquiring into the Cause.* This Doctrine the poor Heathen Sea-men own. *For whose Cause this evil is come upon us.*

3. *God will find out the Jonah, that hath raised the Storm* [*And the Lot fell upon Jonah.*] The hand of an especial determining Pro-

Providence, disposing and so ordering it, that it fell upon *Jonah*.

1. Observation, *Extraordinary Storms and Tempests, are not sent out without a Cause, [That we may know for whose Cause this Evil is come upon us, is the consent of the whole Ships-company.]*

1. We are to understand that these poor Heathens had, in their dangers, apprehensions above Chance and Fortune. They thought there was some Cause given to their Gods, by provoking them, why these things should come upon them: As they had, why the Viper should come upon *Paul's* hand; They thought, there was some great cause; *that he was a Murderer, and Vengeance was pursuing him.* They thought their Gods were angry, and so, *they cryed unto their Gods.* We read of the *Philistines* when they had taken the Ark Prisoner, and had been Plagued for it, with one Judgment after another: to decide the controversy, whether these Judgments were from God, or a Chance that hapned to them; they would put it upon this issue. They would send it home, and if it went by the way of the Coast of *Bethshemesb*, then they concluded, *It was God's hand that smote them.* So here; If the Lot fall upon *Jonah*, then the Controversie is

is decided, that he is the guilty Malefactor, that hath caused this great Storm.

2. We are to understand that those poor Heathens had apprehensions of the Justice of their Gods, while they say, *For whose cause is this come upon us?* They looked upon it as a punishment, and that it was come, as some righteous Sentence upon some great Malefactor. So they (in the *Acts*) when they saw the Viper come upon *Paul's* hand, presently conclude him a Malefactor, of the highest rank, and that *Vengeance would follow him* at Land, if he escaped it at Sea. They could not but believe, there was some Cause given by some in the Vessel: O that this may teach poor Sea-men, every Sorm to say! *For whose cause is this Storm come upon us?* Shall Heathens out-strip Christians, when they are in Storms and Dangers?

3. We are to understand, that these poor Heathen Sea-men, did think that there was a Supeam Power ordering, and guiding this Storm or Tempest. What needed they else *cry to their Gods?* what needed they have *cast Lots?* But that they attributed a kind of Divinity to them, to decide the Conttoversie, and that the Winds had a Commission from their Gods to blow; or else, why should they say, *What should we do unto thee, that the Sea may be calm, &c.* They thought, If a Righteous Sentence was executed upon the

now

now discover'd Malefactor, that the Storm would cease.

4. We are to understand, That these poor Heathen Sea-men thought, that the Malefactor would be discovered: Therefore *they said, every one, to his Fellows, Let us cast Lots that we may know for whose cause this Evil is come upon us:* Lots were not used but in doubtful and difficult Cases. Therefore they by joynt consent, put it upon this issue, that he whom the Lot fell upon, was the Person.

5. It is further observable, They were all willing to find out the guilty Person; *And every one said to his fellows, Come, let us cast Lots.* This seems to argue their innocency, all this while; they were so willing, to come to tryal. Guilty Persons use to fear the Sentence of the Judg. Their willingness to cast Lots was, to come under the Judgment, and Sentence of the Lord. Though they might not think absolutely of the Sentence of God in the Lots, but it may be, used them superstitiously and unwarrantably.

Before we come to the Reasons of it, let us a little enquire into this Storm, what kind of Storm it was, that they thought there must be some especial Cause or Provocation to procure it.

1. It is said to be *sent out*, It is a messenger or Pursevant, after a Malefactor. *The Lord sent out a great Wind into the Sea.*

Winds

Winds are the Servants of God : He says, *Go, and they go ; blow, and they blow.* ^{1.} It was a Wind of *the Lords sending out.* [The Lord sent out a great Wind.] They blow as God gives them a Commission. God's Sovereignty over the Winds is an useful doctrine to Sea-men to take notice of. It is said, *God caused an East-wind to blow in the Heaven, and by his Power he brought in the South-Wind.* *Psal.* 78.
^{26.} *Psal.* 135. He is said to bring them out of his Treasuries.

7. They are shut up, and let out, at his command. The way of the Lord was in this Tempest. 3. It seems to be a sudden Storm, *The Lord sent out a Wind into the Sea,* [Cast out a Wind upon the Sea, some read it.] noting the suddenness of it. And this made the Mariners conclude, there was something extraordinary in it, beyond the course of Nature. 4. It was such a Storm as threatned the breaking of the Vessel. 5. It was such a Storm as was not calmed, though the Malefactor was discovered, until he was executed, *They rowed hard to save his Life,* but the Sea wrought and was Tempestuous against them; Justice must be done upon the Offender, and then it calmed : [So they took up *Jonab*, and cast him into the Sea, and it ceased from Raging.]

per. 15.

1. God doth not send such Storms without a cause ; because *he is Righteous in all his proceedings*, judicial proceedings. Though sometimes

sometimes he be severe, yet he is alwayes righteous. The righteous Judg doth not pass sentence without notorious evidence of the fact. This was the Case of *Jonah*: he had fled from the presence of the Lord, his flight evidences his guilt. And so God sends this Terrible Hue and Cry after him. *The storm and hail, fire and vapour, and snow*, are all said to fulfil his Word, viz. his word of Command, and his word of Threatning, which is a righteous Sentence upon guilty Sinners. Here consider, poor Sea-men, Is it not a righteous thing with God, that you who have sinned in many storms, by raging impatience of your Spirits, by being in as great a storm of discontent, and murmuring, as the Sea it self; You that have been delivered so many a time in storms, and sinned after such deliverances; you that have made so many vows to God in your storms, and distresses at Sea, and have broken and forgotten them all at Land, (Is it not, I say, a righteous thing with God, that you should at one time or other perish by such storms)? Is it not a righteous thing, that when the guilty Malefactor hath fled, and the Hue and Cry sent out after him, takes him; that he should be tryed, condemned, and executed? Alas, poor Sea-men, you are the Malefactors, God is the Judg, and your extraordinary Storms, are the *Hue and Cry* sent out to Sea after you. May not you

Pf. 148. 8.

Psal. 139.
8. 10

say in this case, as *David* in that? *Whither shall I go from thy presence? If I take the wings of the morning, and dwell in the utmost parts of the Sea, even there shall thy hand lead me, thy right hand shall hold me (viz) lay hold on me, apprehend me; as a Malefactor is apprehended by Hue and Cry? Have not you given God cause thus to send after you, when you carry guilt to Sea with you, every Voyage? old guilt, new guilt, old Vows undischarged, new Debts unpaid: You have cause to say, and your Relations have cause to say, God is Righteous in all that is come upon you. He is the Judge of all the earth, and he will do right; he is Judge at Land, and he will do right there; and he is Judge of the Court of Admiralty, and he will do right there.*

ver. 12

2. Extraordinary storms are not sent out, without Cause. Because God will stop the mouth of every poor guilty sinner, in the day that he deals with them. *Jonah* here pleads

Rom. 19.

guilty; for I know, that for my sake is this great Tempest upon you. Now he Confesses all. The Law of God is so Righteous that it stops every mouth. Now, *We know, what things the Law saith, it saith to them who are under the Law, that every mouth may be stopped, and all the World may become guilty before God. As when guilty persons have the fact proved plainly before them, that*

that they have nothing to say for themselves ; as the Judg says when he passes Judgment, *What hast thou to say for thy self, that the sentence should not now be pronounced upon thee ?* The poor wretch hath now nothing to say for himself, stands as the man that *had not on the Wedding Garment*, Speechless ! Now in these extraordinary storms (poor Sea-men) God is dealing with you. It may be, at home Ministers were dealing with you, and God's Ordinances dealing with you, and Relations dealing with you, that you would look about you, for your immortal Souls ; But all was rejected : But now God is dealing with you, and Conscience is dealing with you, and now your mouths will be stopt. All your objections then will be silent. If you say any thing in this day, It will be, *Lord, thou art Righteous !* If thou pass Sentence upon me now, if thou sink me, if thou damn me, if I never see Relations more, Wife and Children more ; O, poor Sea-men, how will you be then condemned in your own Consciences, when God is passing Sentence upon you ! then *Iniquity will stop its mouth.*

Third Reason: *Extraordinary storms are not sent out without a Cause :* Because they bring Souls into great distresses. Now God doth not afflict or distress the Children of men willingly. Alas, it is with great regret he doth it. As a Father Corrects his Child.

Psal. 107.
25, 26, 27,
28.

Psal. 40.
12.

He fears he will be spoyled else, not that he hath any delight in whipping-work. It is said of poor Sea-men in their storms, *Their Souls are melted because of Trouble, they are at their wits end. Then they cry unto the Lord in their trouble, and he bringeth them out of their distresses*: Their Soul is melted: *their courage faileth because of Anxiety* (so some read it). Now God doth not without a cause bring poor creatures into distresses. 1. Now poor Sea-men in their storms, are distressed with *their sins, compassing them about*. Now their iniquities take hold upon them, that they cannot look up, therefore their Heart faileth them: (as *David saies*). *Take hold upon them, as the Hue and Cry takes hold on the guilty Malefactor, as hath been hinted already*. Oh, is not this a great distress, when death and unpardoned guilt looks a poor Sinner in the face, at the same time? To have all your sins before you, now when Death, that *King of Terrors*, comes forth against you; this is to be in great distress. 2. In storms, fears make distress. And God would not bring Sinners into fears without Cause. The Mariners now were afraid, as hath been noted before. Fear is such a distress, that we read a promise *to be delivered from the fear of evil*; not only from the *Evil*, but the *Fear* of it. Fears of Death, are as terrible *Job. 9. 13.* to some, as Death it self. 3. In storms, they

they are distressed under the sense of God's displeasure. O, this is a storm in his Anger ! and, if God withdraw not his Anger, all the proud helpers stoop under him ; *all the helpers of pride* (as the Dutch Annotators, observe), They that arrogantly presume, they can help themselves out of the distress. Alas, the Stout-hearted Mariners, the most courageous Sea-men in the World will stoop under *Him*. God is not Angry without a Cause. Is not this distress, To be under the sense of divine displeasure ? Ask *David*, and he will tell you ; *he had no rest in his bones because of God's Anger*.

4. In storms, they are distressed under Terrors of Spirit about their Eternal Conditions. No such distresses as soul-distresses. If it come to be this once, O what will become of my immortal Soul ? If I die and sink in this storm, do not I go to Hell ? now, I think, the Soul is in distress enough ! It is no wonder, if the Soul be in distress, when it is to die, and knows not whither it shall go, but bespeaks it self, as he did, *O poor wandering Soul whither art thou going ?* thou must never sport it more. 5. In storms they are distressed with thoughts of their dear Relations, and one-while they think of their Precious Souls, and those thoughts cut them to the Heart ? Another-while, they think of their dear pieces of themselves, their Wives and

Children, and these thoughts as daggers, go to their Souls. And thus are they hurried and distressed in their Spirits. Now God would not bring such distresses upon sinners without a Cause.

4. Because extraordinary storms are the sad effects of Gods displeasure against poor Sinners. Was the Lord displeased against the Rivers? *Was thine Anger against the Rivers?* Was thy wrath against the Sea? So, may not we say of this like terrible Tempest, Was not the Lords Anger against the Sea-men, against their Relations, against the whole Land? God was Angry with *Jonah*, when he sent this storm after him. And had he not good cause? 1. Did not he contradict his Commission? and, will a King bear it, To have his Royal Commands contradicted by his Subjects? nay, especially Can he bear by those that he had preferr'd to places of Eminency? *Jonah* was a Prophet; a person God had honoured to be sent out; a Prophet in *Israel*. It is no wonder, if God was Angry. As God is most angry when his own people sin against him; so he is most angry when his Prophets do sin against him, which made God complain of old, *He had seen folly in the Prophets of Samaria, and I have seen in the Prophets of Jerusalem, an horrible thing. They commit Adultery and walk in Lyes, &c.* O, this raised God's

Hab. 3.8.

Jer. 23.
13, 14.

God's anger against them ! Now for a Prophet to walk thus contradictory to God, this must needs cause God to be Angry.

2. God had good cause to be angry with *Jonah* : he is secure under his guilt ; and this is a great Provocation unto the Lord. If a poor Soul fall into Sin, and quickly be sensible of it ; O then, God is ready to forgive. But, when a poor Soul sleeps on, and sins on, (which was *Jonah's* case,) this is a great Provocation unto the Lord. *He was asleep.*

3. God had good cause to be angry, in continuing as well as sending the storm ; for *Jonah* is exceeding disingenuous with God and his Conscience. What Calls had he to awake ? The Master Reproves him : one would have thought that might have set his Conscience one work. The poor Heathen Mariners cry, Every one calling upon his God (one would have thought) might have brought him to consider, how he had offended his God. The very casting out their wares, might have occasioned him to think what guilt he was under to endanger all the poor innocent mens lives. But (you see) he puts all off to the last, until he is discovered by *Lot* ; nay when he is discovered, he is not yet ingenuous, but stands their Examination before he confess it was for his sake that this storm came upon them. Must not this needs be a great Provocation to the

Lord? 4. For *Jonah*, God had good cause to be angry with him, that he being sent upon an Embassy for Souls, should refuse it. This was *Jonah's* Calling: O, how forward should he have been, to prove an instrument of bringing so many thousands of Souls to Repentance; that lived in such a City! O, how he should have rejoiced in such an employment! to have saved Souls from death! What an occasion was this for God to be angry? to be a Preacher to Souls, and not a lover of Souls? 5. God had good Cause to be angry with *Jonah*, because he mattered his own name more than God's. This was his Temptation, as hath been hinted before. What? for an Ambassador to a King, to stand more upon his own name than his Master's that gave him his Commission? What a Provocation is this! What, a Preacher, and have so little Regard to the Glory of God, and the good of Souls? To regard our reputation more than the honour of him that sent us, and the Salvation of precious Souls, must not this cause God to be angry? This is the case, poor Sea-men, in extraordinary storms; You should say, Now the Lord is Angry, and God is displeased with us, and is he ever angry without a cause? now in such storms, he is saying to you as the Lord to them. *Thy way, and thy doings have procured these things unto thee, This is thy*

thy wickedness ; because it is bitter, it reaches to the Heart. O, that you would look into your Hearts, and into your Lives, and into your Houses, and into your Shops, and into the Trades you drive ! and tell then your own Consciences, whether God hath not good cause to be angry ? Take a view of your Land-sins at home, of your beyond-Sea-sins abroad, of your Sea-sins ; and then ask your Hearts the Question, Hath not God cause to be Angry ?

APPLICATION.

Is it so, that extraordinary Storms, are not sent out without Cause ? Then it informs us, that Punishments, follow Provocations, sooner or later. *Though Sentence be not speedily Executed*, why should the Hearts of Sinners and Sea-men be barded, to conclude that it will never be Executed ? No, Sinners ; Long-forbearance is no forgiveness. There will come a Storm, a stroke that will pay for all. God will not let sin go unpunished. If Punishments escape you at Land, they will meet you at Sea ; and, if they escape you at Sea, they shall meet you at Land. These poor Heathens had this Notion : Some notorious guilt was among them, that this Storm came to punish. And they had this Notion, When the Viper came
upon

upon *Paul's* hand, They said *Vengeance followed him, and would not suffer him to live.* The Avengers of blood follow Persons to Sea. If *Jonah* be there, the storm will follow him. It was said to those that took up their Habitation beyond *Jordan*, that if they worshipped not the God of their Fathers, *their Sins would find them out*; An Allusion to Blood-hounds, that find out the Thief, and fasten upon him.

2. It informs us, that the Lord is Sovereign at Sea. He it is, that commands the Winds, that sends them forth of his Treasury. He it is, can say to the Storm, *Be calm*; that can say to the Raging Sea, *Peace, and be still*; that sets a bound to the proud Waves, and says, *So far, and no farther.* He it is that says to his Servants, the Winds, *Go, and they go.* He causeth His Winds to blow, and the Waters to flow. When Waters drown Countries, and Inundations break in upon us, these are ordered by God: When poor Sea-men lie Wind-bound, it may be months together, how should they consider, they are God's Prisoners, and God only can set them at liberty; and instead of murmuring against God, How should they look up to God for a Wind?

3. It informs us that God is Righteous in his Terrible dispensations at Sea. O, how Righteous was God in this grievous Tempest!

O, may not Sea-men, and Land-men, and all
 sorts say, as the poor Church did? *Thou hast* Pf. 65. 5.
Punished us less than our Iniquities deserved.
 How Righteous is God; and doth answer us
with Terrible things in Righteousness? And
 observe what follows? O God of our Salvati-
 on, who art the confidence of all the ends of
 the Earth, and of them that are far off upon the
 Sea. When God ariseth terribly to shake
 the Earth, or terribly to shake the Sea, it is
 always in *Righteousness*. Was not the late
 great Tempest a shaking of both? when the
 Sea overflowed its Banks, broke all before it.
 Alas, Sin hath broke all bounds and Banks,
 and it is a Righteous thing that the Sea
 should do so. Great floods of Sin, righte-
 ously bring great floods of Wrath.

4. It informs us, that the Cause of God's
 Judgments may be hid from us. These poor
 Sea-men understood not the Cause; there-
 fore they take this extraordinary course to
 find it out: They cast Lots to this end, that
 they may know it. There was a guilty Ma-
 lefactor gotten aboard, and they knew it not.
 There was an *Achan* in the Camp, and
Joshua knew it not, *Who had gotten the ac-*
curSED thing, and hid it among the stuff; and
 upon this account, God refuses to go up with
Israel. O, it is good for us all to say in our
 distresses both at Sea, and at Land, *Wherefore*
doest thou contend with me? Lord, for whose
 sakes

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fakes are these terrible Dispensations come upon us :

5. It informs us, what a great Evil Sin and Guilt is. Guilt is that which causeth the Storm. *This*, this is that which will find you out wheresoever you go : *This will be the Avenger of Blood*, if at Land, if at Sea, this will cause Storms against you. If you think to flee from the Presence of God, it will follow you : this is that will make you meditate Terror, wherever you are. O poor Sea-men, what a terrible thing is it to have Storms threaten you with Shipwrack every Moment, and at that time all your unpardoned Guilt looking you in the Face ! *The Iniquities of your heels compassing you about, the sorrows of Hell and Death to take hold of you, at the same time.*

2. *Use.* If extraordinary Storms, be not sent forth without cause, it is then a word of Counsel and Exhortation to Sea-men, in a more special manner. O then, give not the Lord cause, to enter into a controverſie with you ! You, your Wives, and Relations ! give not the Lord cause to bring forth his extraordinary Storms upon you, and then do not provoke him, do not stir up his Wrath : *If his Wrath be kindled but a little, happy are they that put their trust in him.* You cannot say, when he brings Tempeſts upon you, that he breaketh you with Tempeſt, and multi-

multiplieth your wounds, either in your Relations or Estates, without a cause : It was said of *Jerusalem*, *They should know what God had done*, he had not done it without a Cause.

1. O give God no cause to take up a controverſie with you ! if he once come forth againſt you, there is no ſtanding before him. It is ſaid of God, *He caſteth forth his Ice like mersels*, and *who can ſtand before his cold?* ^{*Job 9. 17. Ezek. 14. ult.*} But it may be ſaid in this caſe, *Who can ſtand before his Storm? His Tempeſts of Fury, and Diſpleaſure? who will provoke one that is his Superiour: that can cruſh him? Did ever any contend with the Lord and proſper? Is not this, to kick againſt the Pricks?* Can your heart endure, or your hands be made ſtrong in that day, that God ſhall deal with you? O then, why ſhould you be ſo foot-hardy, to put the Lord to it ! Are not you, while ſinning againſt him, *ſetting only Bryars and Thorns before him in Battel.* ^{*Pſ. 147. 14*}

2. O give not God cauſe to take up a controverſie againſt you, poor Seamen, and your Relations ! While you are under God's controverſie, your own Conſciences will condemn you, and O how ſad will this be ! God againſt you, and Conſcience againſt you ! *Job's own Conſcience at this time (you ſee) did fly in his face: for my ſake is this ſtorm come upon you.* We ſay, Conſcience is a thouſand wit-

witnesſes. Now it will be a Storm within ; and this is ſad, while a Storm is within, to have another without.

3. O, give not God cauſe, to take up a Controverſie againſt you ! No means will prove ſignificant or available to the end they are uſed, if a Storm upon you, in God's controverſie be againſt you. You ſee it was here ſo, they uſed all means, *they lighten'd the Ship, as Pauls Veffel was :* For, ſaith the Text, *they caſt the Tackling over-board, and the Wheat.* All the means were uſed that could be here, with theſe poor Mariners in *Jonab's Veffel*, [*and they cry to their Gods*] but all will not calm the Storm, becauſe it came for a controverſie againſt *Jonab* : nay, when the guilty Perſon was diſcovered, they were ſo ingenuous to ſeek by all means to ſave his life, who had brought this Storm upon them, but all was to no purpoſe : *For the Sea wrought ſtill, and was tempeſtuous.* O it is no wonder now, if, in ſuch caſes, Sea-men be at their wits end, when they ſee all means they can uſe, inſignificant to their intended purpoſe ! O, now their hearts fail them ! O now, they begin to think, this is the Lord's Controverſie againſt us, and our Families, and therefore no means uſed are bleſt. As it is with ſick Perſons, when no means, no Phyſick is bleſt to them ; they are given over for dead : So it is in this caſe.

Acts 27.
19.31.

ver. 15.

4. O give God no cause to take up a controverſie againſt you ! for if he have a controverſie with you, you cannot any-where be ſafe from his Preſence. *Jonab* here would flee to *Tarſhiſh*, but God (you ſee) ſends after him with a Witneſs. God hath his blood-hounds to find out where-ever you go. This was that *Mofes* told them that took up their Inheritance on the other ſide *Jordan*, that, *Surely their Sin ſhould find them out* : Sure-<sup>Num. 32.
23.</sup>ly, the Punishment of your ſins ſhall hit you (ſo ſome read it) as *Jonab* was hit by lot, being an expreſſion taken from finding out by lots, and as *Achan* was hit by lot : where-ever you go God will ſend after you. Some ſay, it is an alluſion to *Blood-hounds*, that by Scent find out the Thief. *David* ſays, *Where ſhall I flee from thy Preſence ?* &c. God hath Purſevants at command, to ſend after guilty Sinners where-ever they are. That very Voyage, that you think, poor Sea-men, ſhall be the ſafeſt ; that very Voyage ſhall be the moſt dangerous, if God have a Controverſie with you : Nay, when you come home into your own Channel, which is a great aggravation of your Affliction, there you ſhall miſcarry : Nay, Here in the River, as ſome have done of late, if God have a controverſie with you.

ſly. Oh, give not God cauſe to take up a Controverſie againſt you ; for then you will have

have nothing to plead for your selves, when God in his Providences is pleading against you. O then, poor Sea-men, you will be speechless, you will have nothing to say for your selves. Thus it was with *Jonah*, he justifies God in his Righteous Judgment, and condemns himself : *For my sake is this Storm come upon you.* Then you will in your souls conclude, *the Lord is righteous*, but you are wicked ; and this Storm is now the fruit of your wickedness. Hast thou a word to say, poor drunken Sea-man, poor profane Sea-man, why thou shouldest not perish in this Storm, why thou shouldst not sink to the bottom in this Storm ?

6ly, O give not God cause to take up a Controversie against you ! The Controversie will be against your *Souls* if you do. Now this is the saddest Controversie in the world; a Controversie against a *Ship* is not so sad; a Controversie against *Estates*, nay *Lives*, is not so bad : But for a Controversie to lie against precious *Souls*, this is saddest of all. *This night thy Soul shall be taken away* : The Controversie lay against his Soul. O, for God to say to a poor Seaman in a stormy night, *Thou fool, this night will thy Soul be taken away*; this is a sad story; thy Soul is now to be cast away. Few pittie cast-away Souls.

Alas, the Body is but the Cabinet, the Soul is the Jewel. And though the Cabinet

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Cabinet should be cast away, if thou knew that thy Soul were safe, the breaking or drowning of the Cabinet would not be so Terrible to thee.

Second Word of Counsel. If extraordinary Storms be not sent from God without a cause, then be counselled, poor Sea-Men, and your Relations, to make your Peace with God. O, venture not to Sea, until *this work* be done. Dost thou know what a venture thou runnest every Voyage that thou makest, and thy Soul unreconciled to God? O then, you of the Tribe of *Zebulun*, might *Rejoyce in going out*! then you might leave your dear Relations with comfort, if not to see them again in this World, yet to see them in a better, where you shall be *ever with the Lord*. O, the Advantages of Sea-men and their Relations, being at peace with God, if they were seriously considered, would stir you all up with might and main to this Work!

1. If you were at Peace with God, then you might lift up your Face with confidence to God in all your Dangers and Distresses. What is it that daunts and strikes Terror to the Hearts of Sea-men in their Distresses, but this, they have not made their Peace with God: when Conscience asks the Question, *Is all Peace?* do not they answer, as he did, *What Peace?* *seeing*

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psal. 40.
12.

ving the Witchcrafts and Whoredoms of Jezebel
are (in many) now, your Iniquities take hold
upon you that you cannot look up, and what
then? O then Davids heart fail'd him! But
not, poor Souls that are reconciled to God,
they know all things shall go well with the
Righteous, and this makes them look com-
fortably up to God in their distresses.

2ly. If you were at Peace with God, then
you might expect all your disappointments
and losses would be sanctified to you.
Many of you go to Sea, and meet with Ship-
wracks (though it is a great Mercy to have
your Lives spared) yet many of you, have
Breaches made upon you, as the Breaches
of the Sea, breaches upon your Estates;
it may be, God gives an Estate for one se-
ven years and takes it away the next; and
after that he hath lifted you up, he casts
you down. Now, O what a Mercy would
this be if your Souls and your Relations
might prove gainers by these losses! and
Peace made with God would bring on this
Mercy, *All things shall work together for the
good of such*, all his Dispensations are mea-
sured out in love to such: No Storm is in
Wrath to such; O, says God to such, *Fury is
not in me*.

3ly. If you were at Peace with God; then
you might expect to carry the especial bles-
sing of God's Protection out with you. This
was

was the blessing that *Moses* blessed the Tribe of *Zebulun* with, *Rejoyce O Zebulun, in thy going out*: whether it was to War, or to Trade, (as Interpreters hold, it may be both); it was a great blessing *to go out Rejoycing*, under their hopes of the protection of God. O then his Banner over you would be Love, every Voyage; and this is the best Ancient or Ensign that your Ship can carry forth with you. This is your best *Colours*, to put forth in case you meet with an Enemy. This Banner can *cover your Heads in the day of Battle*. This especial Protection of God, is the best Pilot to steer you. You may talk of a *Protection* from *Man*, but this is the only Protection, that will do you good.

4. If you were at Peace with God, you might then expect his comfortable Soul-reviving presence, in all your Storms and Dangers. And is not his presence brave Company in distress! O, what a Cordial was that word to their fainting Spirits: when the Disciples were in that terrible Storm at Sea! *Be of good cheer, it is I, be not afraid*; they cry, *Lord save us*, and then Christ appears to them and calls to them. O, what a comfortable night had *Paul*, though in that Storm, when the Angel stood by him and said, *Paul be of good cheer; all that sayl with thee are given to thee*. For God to give you the comfort of that promise, *When thou goest through the Wa-*

Mark 6.
50.

ter, *I will be with thee.* This raises wonderfully the heart of a poor Believer.

5. If you were at Peace with God, then you would in some comfortable measure be lifted up above fears: and can there be fear, but there is Torment in it? O what a Mercy would it be, when in the Valley of the Shadow of Death, then to fear no Evil, but to have your heart fixed, trusting in the Lord! But this hath been hinted before.

6. If you were at Peace with God; then Death would not have that dread in it. This would unstring Death; then your Hearts would not so sadly meditate Terrors when Death the King of Terrors shall look you in the Face. Might not you then say, *O Death where is thy Sting! O Grave, or Sea, where is thy Victory?* while others tremble at the thoughts of it, you might triumph in your comfortable expectations of it, holding out your Hands, and Arms saying *Now, Lord, let thy Servant depart in Peace*; Then you may make ready to swim to the bosome of the Lord Jesus: It is but thy Body, thy Cabinet that is lost, that is cast away; the Jewel and Treasure is taken up by Christ; that comes safe to Shoar, through all the Storms and Tempests that can blow.

7. If you were at Peace with God, then you are ready for whatsoever dispensations of God shall come upon you; you go out

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poor Sea-men, and you cannot tell what attends you, a thousand dangers wait upon you: and O, how sad is it to be surprized by any affliction at Sea! If a Ship be not lost by Water and Wind, it may be by Fire: or, thou mayest spring a Leak in a Calm, if not miscarry in a storm; or, thou mayest be taken by Pyrats; or, thou mayest dye of the Country-Diseases whither thou goest, &c. And, O now, what a Mercy would it be, to be ready for any danger that may befall thee? O, what care is taken in getting all things ready, when you are to go to Sea! but what little care is taken to be thus ready, not knowing what you may meet with? It is a sad thing to be surprized: *Fearfulness shall surprize the Hypocrite.*

Second Word of Comfort to Sea-men.

Let them justifie God, in extraordinary storms. How impatient many times are your Spirits? are you not, as the Prophet said of them, *Full of the fury of the Lord? like a wild Bull in a Net.* Are not you in a greater Storm than the Sea? are not your Spirits like the troubled Sea, that casts forth nothing but mire and dirt? should not you say rather, Lord, thou art righteous, and we are wicked? should not you accept the punishment of your Iniquity? as *Jonah did, Cast me into the Sea, and it will be calm unto you. For I know that for my sake this great Evil is come upon you.*

*Third Word of Counsel to Sea-men : O then learn to fear God ! when he sends forth extraordinary Storms, then learn to fear God. He doth it not without a cause : You see, it is said of these poor Heathens ; *Then they feared the Lord exceedingly, and sacrificed and made Vows.* The terrible Dispensation of God, either at Land or at Sea, should be improved to the begetting the fear of God in us. So it was, when the Lord sent Thunder and Rain, in Samuels time, in Harzest, and, says the Text,*

1 Sam. 12. 18. *The People feared the Lord : yea, greatly feared the Lord and Samuel.* What not fear him who made both Sea, and Land, and can shake both with a word of his Mouth, and vex them in his sore displeasure ? 1. Of all Men you should fear the Lord, that see the Wonders of the Lord. Should not the sight of his wondrous Works strike you with the fear of God ? as the Old Man that was asked by the Philosopher, how he came to know so much of God, and could not read : saith he, *I have only one Book, and this Book has three Leaves, and I get my learning here. This Book is the Creation.* (says the Old Man) the three leaves are the *Earth*, the *Heavens*, and the *Sea* ; and all Creatures in these are as so many Words, out of which I learn that of God I know. And are not you turning over two of these Leaves constantly ? The *Heavens* in your Observations, and the *Sea* in your

your *Navigation*, and can your Art of Navigation be learned without looking up to the Heavens? O then why do not you of all Men, learn to fear the Lord? 2. Of all Men, you should learn to fear the Lord, because you see so much of the wickedness and ignorance and darkness of the World in other places: the sight of other Men's wickedness, should make you more Holy. You go to the *dark places of the Earth* (as the Psalmist says) where *their habitations are full of Cruelty*: where *Turks* and *Moors* do exercise their Cruelty over poor Christians, that are their Slaves: Where Parents will sell their own Children to be Slaves, where *Satan* hath his Seat, where he hath to this day, in some places of *India*, his sacrifices. O, how should these things promote the fear of the Lord in you! That God hath been so good to you, that you should have your Birth in a *Goshen*, while others had theirs under *Egyptian* darkness; look upon it as a Mercy, to draw you on to fear the Lord, that you were born **ENGLISH-MEN**. 3. Of all Men, you should fear the Lord, because you go through more visible Dangers than others. It is true, we are all at Land exposed to Dangers, but not so visibly as you at Sea; so we are the less sensible of them. What? live amongst and converse with Dangers daily, and not learn to fear God! You give Bills, and your

Relations give up Bills for you, such an one going a dangerous Voyage : and indeed it is true : But, do you by these Dangers learn to fear the Lord ?

4. Of all Men you should fear the Lord : you see so many perish by the Judgments of the Lord, and should not you be afraid of his righteous Judgments ? (as David says :) how many *Ships* do you see cast away ? how many *Lives* do you see lost ? and all these should be Sermons to teach you the fear of the Lord. O, How many *Wracks* did you see lately at *Sea*, to Preach the fear of the Lord to you ? when you see so many guilty *Jonahs* miscarry, how should you fear lest the Lord deal so with you ? God's Judgment upon *Tyre*, which was a City of a vast Sea-Trade, it is said, *God smote her Power in the Sea*. [He will smite her Power in the Sea, and devour her with Fire.] Here is Judgment by Land and Sea: and what then? *Askelon shall see it, and fear*. Some Interpreters understand by their Forts and strongholds, their Navies : but Gods Judgments came upon their Navies abroad, and Fire consumed them at home : For, *Alexander* burnt their Cities, and accomplished this threatening of God upon them. O now, such as see God's Judgments so often before them, should fear the Lord. They should *fear and do no more presumptuously*. 5. Of all

Since the
great
Storm, the
11th and
12th of
Sept. 1671

Zach. 9. 5.
As His-
tories tells
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s, and o-
thers.

all men, Sea-men should fear the Lord, and their Relations; Because they are persons of so many temptations. Need I tell you the Temptations you lie open to abroad? your Temptations, they are exposed to, that stay at home? hath not every Country its Temptations? have not hot Countreies their temptations to one sin, and cold Countreies their temptations to another? may not you soon fall into uncleanness in the one, and into Drunkenness in the other? Hath not long absence from Relations its temptation in it? hath not the sight of so much sin, as you see committed abroad, and aboard, a Temptation in it? Hath not your Trading and Commerce with men of several sorts and ranks, Heathens, Papists, and others, Turks, Jews? are there no temptations here I say? your Relations and Wives are exercised with great temptations by their fears, by your long stays, sometimes by Reports. And they had need be armed with the fear of God against these things at home, as well as you abroad.

6. Of all men and women, Sea-men and their Relations, should fear the Lord, for you know not how short your time may be together. A poor Sea-man knows not, but the next Voyage he may be cut off; and his Wife knows not, but she may the next Voyage be a Widow. How many are so? O then, what cause have you
to

to fear the Lord? when you part, no body can tell you of a certainty, whether you will ever meet again, or no. Nay sure, the Lord would have Sea-men think, Their time is short. Therefore the word, the Spirit of God uses, is in the Sea-mens dialect, that it may be, he might take the more notice of it, * *The time is short*; A Metaphor taken from Ship-Sayls, that when they are furl'd up, lie in a little room. 7. Of all men, Sea-men, and their Relations had need fear the Lord: They have so many mercies, and deliverances, and all these (poor Sea-men) will be put upon account. What? so many Salvations from storms? so many preservations from rocks and Sands? so many deliverances from Pirats? will not this be said, when they shall come in Witness against you, and aggravate your Condemnation? What? neither fear God for his greatness, nor for his goodness; neither for his Judgments, nor mercies; how sad is this? O, that this Scripture might be fulfilled upon Poor Sea-men and their Wives; *They shall fear the Lord and his goodness in the latter days*: O what abundance of the goodness of God do you see at Sea, to raise your Hearts to fear him? doth not his goodness pass before you every day, every Voyage? for every Port? You at home, O, how much of Gods goodness do you see to Relations abroad; to you,

and

1 Cor. 7. 29.

• καὶ ὅτι
[οὐκ ἔσται
μὴν].*

H f. 3. last.

and yours at home? 8. Of all men, Sea-
men should fear the Lord, because the Lord
is at the charge of a Decree for their sakes :
This is the Prophet's argument; *Fear you not* Jer. 5. 22
me (sayes he); *Will you not tremble at my pre-*
sence? *who have placed the Sands for the* Pro. 8. 29
bound of the Sea, by a perpetual Decree that
they cannot pass it; and though the Waves
thereof toss them over, yet they prevail not;
though they roar, yet they cannot pass over
it.

4. If God do not send forth extraordinary
storms without Cause, then let poor Sea-
men be humbled, for all the causes both they
and their Relations give the Lord to contend
with them. God doth not contend without
a cause. God contends here with *Jonah*,
but *Jonah* had given him cause. O, what
cause have you to say as he did, *Shew me* Job 10. 1
wherefore thou contends with me? Be hum-
bled, that you provoke the Lord to send such
terrible Messengers and Pursuivants after
you. 1. O be humbled; for, you begin
the Controversie! It begins not on God's
side first. You give the Provocation;
which should be a great motive to humiliati-
on. There is something in the House, or
something in the ship, or something in the
Heart, or something in the Life, either of
thee, or thine, out of which this Controver-
sie arises: O search for the *Accursed thing!*
for

for the *Jonah*, for the cause of the Controversie. 2. O be humbled for the cause you give God, to come forth against you ! for *He is slow to Wrath*. Had God been as quick in smiting, as you have been in sinning, what would have been become of your Souls long ere now ? He is not easily provoked ; easie to be entreated, but not easie to be provoked. Now, to give a man a cause to be angry, that is hardly provoked, will grieve afterwards an ingenious disposition. Alas, poor

Heb. 10. Sea-men, God is not a word and a blow.
31.

Who have such experience of the Patience of God as you, and your Relations have ? And will you give *this God* cause to be angry and not be humbled for it ? 3. O be humbled for the cause you give God to come forth against you ! For, *it is a fearful thing to fall into the hands of the living God*, (viz.) To take vengeance on poor Sinners for their guilt: you think it is a fearful thing to fall into the hands of Pyrats, into the hands of Turks, (and indeed so it is) ; but, what then is it to fall into the hands of an impartial Sin-Reven- ging God ! O terrible thing now, for God to send his Avengers of blood after you at Sea ! for God to reckon with guilty Sinners for all their aggtavated Provocations against him ! To have the Lord *laugh at your Calamity*, and mock when your fear comes ; when your fear comes as desolation, and your

Prov. 1.
27, 28.

your destruction cometh as a whirl-wind, when distress and anguish comes upon you.

4. O be humbled for the cause you give God, to come forth against you! *God is willing the Controversie should be taken up.* O, how willing is the Lord to accept you to terms of grace and mercy upon your submission and humiliation! Doth not he call upon you to lay down your weapons, to this end? doth not he send out his Ambassadors of Peace to this end? to intreat, woo, and beseech you to be Reconciled to him? *We are Ambassadors in Christs stead, beseeching you (as the Apostle saies) to be reconciled unto God.* Doth he not complain of your obstinacy, of your obduracy under all the precious means you have to bring you upon your knees, that you may lie at the mercy of God? doth not he tell you, His arms are open, yea wide open, ready to embrace all poor guilty Souls that fly thither for mercy? 5. O be humbled for the cause you and your Relations give unto God, to come forth against you! If it be not taken up, when ever you shipwreck at Sea, or die at Land, you perish; yea, you perish for ever. Alas, what is the perishing of a ship? or the perishing of a State to the perishing of a Soul? It may be said in this case, as in that, *Were they greater sinners that were cast away in the late storm, than you? no, but Except you Repent,*
you

you shall all likewise perish: O, How had you need to cry, as to your Souls, as they did, as to their Bodies, *Carest thou not that we perish*? Is the perishing of thy immortal Soul become so light a matter with thee, that thou art so little concerned whether thou sink or swim when thou launches into the vast Ocean of Eternity? Hath not the very thoughts of it made many a poor Soul to tremble? and is it so small a thing in thy eye, as not worth falling upon thy knees, and with crys and strong tears, beseeching that there may not be any Controversie betwixt God and thy poor Soul, either at Sea or Land?

¶ If God do not send forth extraordinary storms without a cause, then O that poor Sea-men might not go on in a course of Provoking, and giving God cause to come forth against them and their Relations? This was *Jehoiada's* aggravation, he goes on in a course running from God, he doth not come to a stand with himself, nor consider the way he was in, until the Lord sent a Pursevant to Arrest him, until he is, in an extraordinary manner discovered. O poor Souls, did you never read that terrible word of the Lord? *God will wound the heads of his Enemies, and the hairy scalp of such an one as goeth still on in his Trespasser.* The word for *hairy scalp* signifies an High-way-man, an high-way Robber, and is the same with that in *Job*, and

Psal. 68.
21.

the

the Robber shall prevail against him, As the Job. 18:3.

Dutch Ambassadors observe, *Their bair makes them terrible to the Traveller.* Well, but God will wound such, if they walk in their guilts, (so it is to be read). O, how good is it, poor Sea-men, to stop your Course?

1. The longer you continue to provoke God to come out against you, the harder will it be to take up: The longer that a disease runs, or hangs upon a man, the harder it is to cure. The longer thou sleepest in thy sin, and security, the harder will it be to awaken thee. Thus it was with *Jonah*. He goes on in his guilt and security, and then a whole storm at Sea awakens him not, and you see he is glad to be called on: Nay, as it were haled out of his hole, and all little enough. Such a sound sleep doth guilt cast the Soul in. The longer, poor sinners, you wear your Chains, and Fetters, the stronger will they be upon you, the nearer you are to the bottom of the Hill, the harder you will be to stop. O therefore, in time *consider your Ways*, and *turn your Feet unto the Lords Testimonies*!

2. The longer you continue to give God cause to come forth against you; the greater will the account and reckoning be. And, if you cannot *Answer for one of a thousand*, how should you Answer for ten thousands? nay, ten thousand times ten thousand that is put upon your score: (as that word in *Job* is.) If

God

God will contend with him, he cannot answer him, one of a Thousand; (some read it) he shall be found guilty a thousand times over; and, O what a Terrible Reckoning will this be? here is now double interest, nay interest upon interest! O, it is dangerous running upon the score with God. 3. The longer that you continue in giving God Cause, to come forth against you; the more dreadful will the blow be, when it comes upon you: O, how heavy will that stroke be, that is so long a fetching! The Longer that any Judgment of God is coming, the more terrible it is when it comes. *I have a long time hidden my Peace, and lain still; and refrained my self; now will I cry like a travelling woman, I will destroy and devour at once, or swallow up (as the word is) altogether.* Long-deferr'd Judgments are swallowing-up Judgments, when they come. 4. The longer you continue to give God cause to come forth against you; the dearer it will cost your Souls, when you come to be made sensible of it. O, how will you cry out of your selves, that you should stand out against so many Calls! that you should stout it out so many years against that God that exercised such infinite Patience and long suffering towards you! that he, that was armed with so much Power, should exercise so much Patience towards such Rebels? Then you will say. with cries and

tears

tears to God for Mercy. *The time past of your*
lives may suffice you, to have wrought the 1 Pet. 4.3.
will of the Gentiles, &c. O how will it
 grieve your Souls, that you kept up Arms a-
 gainst that God, who held out his Golden
 Scepter to you, to offer you tearms of Peace,
 and Reconciliation ! 5. The longer you con-
 tinue to give God cause to come forth against
 you, the more danger you run of being
 hardned in your course. O, poor Sea-men, is
 not that Text a word that looks sadly upon
 you ? *Because Sentence is not speedily Execut-*
ed, therefore the hearts of Sinners are hardened. Eccles. 8.
11.
 The words are very considerable, *Because*
Sentence against an evil work is not executed
speedily. (viz.) The righteous Judgment of
 God upon Sin is delayed for the present,
therefore the hearts of the Sons of Men, are fully
set in them to do Evil : O what an abuse is here
 of God's Patience ! *Their Heart is full to do*
Evil, (so the Hebrews reads it). What if
 God, (poor Souls) should let you alone ?
 O, strive no more with you ; but give you up to
 the hardness of your Hearts ? and say, *sleep on,*
 and *sin on,* until my Judgments meet you,
 and my Wrath arrest you, and you reap of
 the fruit of your own evil ways. Would
 not this be sad ? O therefore poor Sea-men,
 no longer stand out against God, but upon
 your Knees, and beg for Mercy, that the
 Controversie may no longer continue be-

twixt God and your poor Souls. Thus we have done with this first Observation, *That God doth not send forth extraordinary Storms without a Cause.*

Jonah 1. 7.

And every one said to his fellow, Come, let us cast Lots, that we may know for whose cause this evil is come upon us, &c.

VWE are now to discourse the end, and aim, that these poor Mariners had, in casting Lots in this distress and danger which is here exprest, *That we may know for whose cause this evil is come upon us*; This evil of Punishment: some cause there was; that they concluded: and that the guilty person would be discovered by casting Lots; that they also concluded. And you see, they were unanimous, and earnest in finding out the cause.

The Observation is,

In all Distresses and Afflictions, it is our duty to be inquiring into the cause. [That we may know for whose cause this evil is come upon us.]

There is a two-fold Inquiry into the cause of Distresses and Afflictions. 1. There is an
Inqui-

Inquiry of discontented expostulation, and reasoning the case with God, in a way of unbelief : Thus *Gideon*, when the Lord had told him, that he was with him: *If the Lord be with us, O my Lord, why then is all this befallen us?* ^{Judg. 6. 13.} and where be all his Miracles which our Fathers told us of, saying, *Did not the Lord bring us up from Egypt?* But now, the Lord hath forsaken us, and delivered us into the hands of the *Midianites* : Here is an inquiry, but it was with an unbelieving Reasoning against God: And we read of eminent Saints, falling into this Temptation ; *Why doth the way of the wicked prosper? Wherefore are they happy that deal treacherously?* saies *Jeremy*. ^{Jer. 12. 1.}

2. There is an Inquiry of submission and humiliation ; when poor Souls would know wherefore the Lord doth contend with them ; that they may be humbled for giving God cause to come forth against them. And this is the Inquiry ye are discoursing about. That God doth not contend without a cause, that we have heard already : And, that we are to inquire into the cause, now we are to prove.

When *Israel* was smitten at *Ai*, the Lord refused to go with the Camp, What was the matter ? There was a secret cause, an hidden cause, *Joshua* he complains to God, and sadly bewails the want of God's Presence ; and the Lord upon his Inquiry tells him, There is a

Josh. 7. 6.
13, 21.

cause, and the cause was this; *The Accursed thing was among them.* And this was the cause, O *Israel*; thou cannot stand before thine Enemies until thou take away the accursed thing from among you. Here are three things observable. 1. The accursed thing was the hidden thing hid among the stuff; The *Babylonish* Garment was hid, and the Silver under it. O the accursed thing lies hid, the Cause is hid, but it must be inquired into; hid in your Ships, it may be in your Shops; hid in your Trade or Converse with Men: where-ever the Cause or accursed thing lies, it must be inquired into. 2. *Achan* was of the Tribe of *Judah*, which was the Tribe so honourable, that Christ came of it; and yet one of this Tribe was the Cause of the Lord's thus withdrawing his Presence; after this the Tribe that kept close to the true Worship of God. *Judah* yet ruleth with God and is faithful with the Saints, yet one of the Tribe of *Judah* taken as the guilty person, 3. *Achan* was discovered, taken by *Lot*: *Joshua* for this discovery, fell down on his face before the Ark. The Ark was to inquire in dark and doubtful cases, all; and now he was inquiring of the Lord the cause of this disappointment, and God answered him, in telling him, what course to take for a discovery.

Judg. 20.
27.

Hence it is, that when God's People are brought

brought into Straits, and distresses, he usually points all their sins, and provocations, as being the cause of his so dealing with them; and tells them as he did by the Prophet Jeremiah, *Your ways and doings have procured these things unto your Souls, &c.* *Jer. 4. 18.* Alas, saith God, you put me upon it! it was your own doings, and this is but to eat of the bitter fruit of your own evil ways, *This is your wickedness;* you see now what misery your sins have brought upon your heads: Thus in that great stroke of the Captivity, God clears himself. *Behold, for your Iniquities have you sold your selves; and for your Transgressions, is your Mother put away; (viz.)* It was your own Act and Deed: And indeed this inquiring into our selves for the cause of these Evils, when they are upon us, is a sweet frame of heart; then, the Soul says, as the Church did, *Wherefore should a loving Man complain, for the punishment of his Sins? why should we be complaining?* doth not God say to the complaining Soul, as to Joshua; *Arise get thee up, wherefore liest thou upon thy Face? Israel hath sinned, and taken the accursed thing.* So, poor Soul, thou hast sinned (says God.) The accursed thing is found in thy skirts, in thy Tent, in thy House, in thy Heart, Thy work is to be inquiring, and searching, now alter the cause; therefore it follows, *Let us search and try our ways, and turn again unto the Lord.* *Esay 50. 1.* *Josh. 7. 9.*

Lam. 3. 36,
40.

1. Reason, why in a day of Distress, and Affliction, it is our duty to enquire into the cause, not because that the cause of God's controverſie, often is hid from us : it lies hid, and we cannot find it out, without a diligent inquiry, it was ſo here in the Text: They knew not what was the matter : and to ſearch it out, they were reſolved : And ſo they caſt Lots to decide the caſe, and to diſcover the guilty Perſon. The cauſe of God's not going up with *Iſrael*, was hid from *Joſhua* : there was a guilty *Achan* there, as well as a guilty *Jonah* here, and both taken by Lots. The accuſed thing was the hidden thing. We read of *Heman*, under his affliction, what courſe he took, *I comminated with mine own Heart, and my Spirit made diligent ſearch* : he ſuppoſed, There might be ſome hidden guilt, that might occaſion it to be thus with him : therefore, he would fall to ſearching. (The *Septuagint* reads it) *I digged my own heart.* The vulgar Latin, *I ſwept mine own heart.* Both ſenſes import that there might be ſome undiſcerned guilt, which God was angry with him for. O, how good is it in Storms, for Sea-men to ſay, Lord, is not the accuſed thing among us ? is not the wedg of Gold aboard ? and the Babylonish Garment ? and now hath not our Sins found us out ? nay, our ſecret Sins, which the Lord ſets in the light of his Countenance ? Sin may be hid a long time, but, as is commonly ſaid of Murder

der, it will out : so, it may be said of other sins, They will out, *Jonah's* running away from God, you see came out.

2. Reason, why we should be inquiring into the cause, when under Distresses and Afflictions, is, Because, this frame of heart vindicates and honours the justice and righteousness of God. This *Jonah* was brought to this at last, *For my sake is this storm come upon us.* O now, God sends his Agents, his Purservants, to arrest Delinquents ! we read therefore of God making Inquisition for blood ; then, saith the Text, *he remembreth them,* he will seek out blood, (so it is read.) Now whether *remembering* refers to Bloods, to Murders, God is searching out ; or, *Remembering* relates to the afflicted ones, (as a learned Expositor observes the *Caldee* to read it) he that requires blood of the innocent, remembers his just ones : however this is true, God remembers sin. Now, when he makes Inquisition for it, to punish it, requiring, and punishing the same, therefore we read of the Lord looking upon blood, and requiring it, (*viz*) to punish and avenge it ; and so *Joseph's* Brethren say, *Behold his blood is required.* O now, the Lords searchers are abroad ; it is good to be inquiring our selves, and to justify God. You Sea-men have the Kings Searchers come abroad, and they wait upon you. O my friends, God hath his searchers, and his waiters too, such as you

Ps. 9. 13.

*2 Chron.
2. 22.*

Gen. 2. 2

cannot deceive. O then inquire into the Cause, *Lord thou art Righteous* in all thy proceedings against sinners at Sea, and at Land; and there is some great cause, that thou doth thus contend with us, *That which we know not, teach thou us; and, if we have done iniquity, we will do so no more.*

Job 31.

32.

3. We should be inquiring into the cause: because God will certainly discover it. God will fetch it out, let it lye never so latent, and hid. The Lord sees where the accursed thing lyes, he knew the Babylonish Garment was hid, and the Silver under it: God's eye looks under the Babylonish Garment; you may be, think your sins are secret from the knowledg of Relations, and so you are safe enough; and, upon the account of the secrecy of Sin, go on and are hardened: but alas for you, poor Sea-men, God will bring all out. O, what a place is that, *Thou hast set our secret Sins, in the Light of thy Countenance*: that word you have had again and again, *your sin will find you out*: Shall God make a discovery, and we make no inquiry? O, never think that you can hide the accursed thing out of God's sight. That is an observable place, *He will search Jerusalem with Candles, and punish the Men that are settled upon their Lees*; that say in their hearts, *The Lord will not do good, neither will he do evil*: some carry it, *To search with Lanthorns,* exactly

Psal. 90. 8.

Zeph. 1. 12.

exactly and narrowly; and take it, that the *Caldeans* shall be their searchers, to seek out their wealth and treasures: But others, that God would make a diligent narrow search after their sins, and his search should reach so deep, as to a discovery of mens very hearts: *That say in their hearts, &c.* Begin to draw up Atheistical conclusions against God, that he never regards the government of the world. The arguing of too many poor Seamen's hearts, (I am afraid) God will discover the very thoughts of your hearts; and if the cause lye hid there, either in heart, or house, he will find it out. Therefore we should be upon inquiry: But this will fall in under the next Doctrine; *and the Lot fell upon Jonah.*

4. We should be inquiring into the cause; Because until this be discovered, the judgment is not removed; as Physicians say, *The cause of a disease known, the disease is half cured.* So in this case: this storm, do what they could, never calmes until *Jonah* was discovered. Though they used all the means possible for men to use, when at last they were so ingenious, that they thought to save the life of the Delinquent; yet the *Sea* wrought and was tempestuous; and they could not do it, until the righteous sentence of God was executed upon him that they cast him over-board. *And then, (sayes the text)*

ver. 15

the

Lev. 26.
42. 43. 44.
45.

the Sea ceaseth from her raging : we read that such a time should come that God would Remember the Land of Israel, when they were under sad tryals and distresses, and God would Remember his Covenant : now it is observable what time that was ; the Text tells, *When their uncircumcised hearts are humbled, and they accept the punishment of their iniquities : because, even because, they despised my Judgments, and their Souls abhorred my Statutes.* You see now, here is the cause of all, discovered : well, they accept of the punishment of their iniquity, here the cause of the Judgment is acknowledged, and now it shall be remembered ? And yet, for all that, *When they be in the Land of their Enemies, I will not cast them away, neither will I destroy them utterly, nor abhor them, nor break my Covenant with them, For I am the Lord their God.* See here, now is the controversie taken up, betwixt God and Them.

5. Reason. We must inquire into the cause, when under Distresses and Afflictions, for this speaks us truly humbled under the hand of God : When we are digging into the cause of God's Judgments that lye upon us, many poor sinners may be sensible of the sad effects of God's displeasure, in taking away Relations from them by violent tempests, in breaking their Estates, in the loss of Ships ; but

but this is but to cry, and complain of the smart of God's dispensations; but what is this to the cause of them? there your work lies, *Lord, wherefore dost thou contend with us?* have you found out the *Achan*? the *Jonah* all this while? therefore you must in your Humiliations be more punctual, and particular, when under the hand of God, than at other times. When *Israel* was under the hand of the *Philistines*, and lamented after the Lord, *Samuel*, in his exhortation to them, upon a solemn fast-day, a Humiliation-day, he leads them by the hand to the cause of their distress. *If you return to the Lord, with all your hearts, and put away the strange Gods from among you, and Ashtaroth, then he will deliver you out of the hands of the Philistines.* ^{1 Sam. 7.} This Idol was the grand provocation to the Lord; Nay, this argued them deeply humbled, that they would put the Idol away, and so in the days of *Ezra*, they came to this, to find out the particular provocation, (*viz.*) *(the marrying strange Wives, against the express mind of God,)* they resolve to put them away, and (*says the Text*) *They sate trembling, because of this matter.* ^{Ex. 10. 9.} O, it is a hopeful case to be inquiring into the matter, and cause of the Lords controversie, When poor Sea-men and their Relations are saying to God, under their distresses, and tryals, Lord what is the matter? what is the sin, whereby

Lord,

Lord, we have caused thee to send such terrible Messengers of thy displeasure after us? When you say, Is this sin it, or that sin it? Lord is it our drunkenness? is it our neglect, nay, profanation of Sabbaths? Is it our neglecting the worship of God aboard our ships, when at Sea; or neglecting family prayer when at home? Is it our carnal confidence in our successes? Is it our unrighteous dealings in the way of our Trade betwixt man and man? Lord, what sin is it? find it out. O the Lot will fall upon *Jehoiada* the Person and the crime too, will be found out by God.

APPLICATION.

Is it so, that it is our duty to enquire into the cause, when under trials and distresses?
 1. It is a word of Counsel and Exhortation to poor Sea-men, and their Relations to set up on the work, when under such dispensations of God. The work that the doctrine calls for. To say to the Lord, shew us wherefore thou contendest with us? why are these sad blows come upon us? why are we broken in our Comforts, in our Estates, in our Relations? Lord, why are we thus? Is it to try grace? Is it to discover guilt? Is it to wean from the uncertain comforts of this present life? Is it to let us see where more durable Treasures are to be had, than those perishing
 Treasurers

Treasures that come by the Sea: nay, what if God should give all the Families of the Tribe of *Zebulun*, the performance of the word? *Thou shalt seek of the abundance of the Sea, and of Treasures hid in the Land.* What would these things signifie if you have no Title to the other treasures of God above! Heaven is the only treasure-house, *Lay up your treasures in Heaven:* these treasures never can suffer shipwrack.

*Deut. 33¹
19¹*

1. Motive to enquire into the cause, this is the only way to have the controverſie taken up, betwixt God and You. and O, what a mercy would this be! how comfortably then might you go to Sea: and look dangers and difficulties in the face? How courageously might you look *Turks* and *Py-rats* in the face? when you have the controverſie taken up betwixt You and God, you need not then fear mans controverſie. If there should be War betwixt Nation and Nation, what brave Sea-men will they be that have made their Peace with God? then they may *Rejoyce in going out to War*; so some take that Text of *Zebulun*, for *Zebulun* is commended for *jeoparding their lives unto the death, they disdained their Souls to death*, (as the *Dutch* Annotators observe upon it) they fought so bravely for *Israels* deliverance, that they seem to condemn their very lives: no man will fight so bravely with an Enemy, as he

Jud. 5. 18.

he that is reconciled unto God, Are not they fittest to fight, that are fittest to dye ?

2. Motive to inquire into the cause of all Evils coming upon you; this speaks you sensible of the hand of God. There are some that, whatsoever they meet with at Sea, or at Land, all their lives; they never say, *for what cause is this come upon us ?* they are obdurate and hardned, they are like *Solomons* drunkard, *Thou shalt be as he that lieth down in the midst of the Sea*, or, as he that lieth upon the top of the Mast; they have stricken me, shalt thou say, and I was not sick; They have beaten me, and I felt it not, when shall I awake? I will take it yet again. Are there not many such poor drunken Sea-men? and O, what danger are they in, as one that lyeth asleep in the top of the Mast, and is stricken, and yet feels nothing, is even hardned in his sin. O, these poor Souls never inquire into the cause of the evil, and dangers they meet withal. As God said of a People, *Why should you be smitten any more, you will revolt more and more.*

3. Motive to inquire into the cause of all evils you meet with; this will help you much to the knowledg of your hearts and lives; and O, how necessary are these to know both for Sea-men, and Land-men? You love to know how such a *Rock* lyes, and such a *Sand*, such a *Port*, and such a *Coast*, such a *Head*, or *Cape*? O, it is as necessary to know

Prov 23.
34, 35.

know your hearts, to know where such a
 Rock of temptation lies, and such a Sand of a
 temptation lies; to know these, that your pre-
 cious Souls may never be split upon any of
 them. O, many of these Rocks of temptations
 lye hid in your hearts, and you may be run up-
 on them, before you ever are aware, if you do
 not know, how they lie. O, how many a pre-
 cious Soul hath perished for want of knowing
 how the temptations of their own hearts lay:
 they have thought they have run upon a bold
 Coast, as you say; and hath ventured upon
 temptations with their own carnal confidence
 and so have miscarried for ever: did ye know
 you had such proud hearts, til ye were almost
 split upon the Rock of Pride? did you know
 you had such worldly hearts, until you were
 almost split upon the Rock of Covetousness?
 well, now by inquiring into the cause of your
 evils, you come to the knowledg of your
 hearts. For somtimes the cause lies there and
 your lives, it somtimes lies there; O that poor
 Sea-men would see into their lives, and see if
 the accursed thing be not there! Is it not your
 looseness? your profaneness? your swearing?
 your violation of the Sabbath? your mocking
 at prayer? your despising of Ordinances, your
 cruelty to the Souls of the men under your
 charge, some of you? Are not those things
 the causes of the *Lords* controversy with you?
 It may be you go on and sin, and never in-
 quire

quire into these matters until the fatal storm and dismal stroke over-take you and then perish you must, when you have scarce time to say, *Lord for whose sake is this evil come upon us?*

4. Motive, to inquire into the cause of the evils, you meet withal. This will argue, you look higher, than second causes in storms and distresses, that none of these afflictions arise out of the dust: the winds are his winds, his servants; the Seas his servants, and you must look over from the Servant to the Lord. These poor Mariners, you see did look higher, therefore *they pray unto their Gods*: this is a Christian spirit, this storm fulfils *the will of God*, the word of God; and *good is the word of the Lord*.

5. Motive, to inquire into the cause of the evils, you meet with. This argues sincerity and integrity of soul, that they were all so willing to cast lots, and find out the Malefactor argued their uprightness and innocency as to that extraordinary guilt, that they thought this storm came for. When a poor Sea-man can say, with holy *David*, *Lord search me and try me*, and know my heart, and my thoughts, and see, *if there be any wicked way in me*: doth not this argue sincerity and uprightness? can any but a sound heart abide searching, especially Gods searching? Can any but upright hearts desire to *know the plagues of their own hearts*? desire to know the worst by themselves, to say, *is it I, Lord is it I*, that have caused

Ps. 139.

23. 24.

caused this Storm? am I the *Jonah* in the Vessel? am I the guilty Person, this Storm is sent after? if Lord I yield to thy most glorious sentence; do what thou wilt with me so that this Storm may become a calm.

2. *Use*. Is it so, that Inquiry into the cause is our duty, when in distress? then it is a word of direction: O, but say poor Souls, now we shall inquire into the cause of God's controverſie with us.

1. By *Prayer*: This is the great inquiry; *ſhew me wherefore thou contendest with me*: this is the only way to find out the controverſie. Thus *David* did, as you have heard, *Search me O God, try me, &c.* *Joſhua's* prayer found out the *Achan*; for God, upon it, bid him *arise and ſearch out the cursed thing*. He knew not of the accursed thing, until he had been inquiring of God, and then all comes out: O, *Prayer* brings all out! As ſometimes God ſays by *Preaching*, *Thou art the man*, as he did by *Nathan* unto *David*: ſo he ſayes ſometimes by *Prayer*, *thou art the man*; and this is the ſin; the cauſe of ſuch an evil, and of ſuch a tryal.

2. *Direction*: Would you find out the cauſe, then you muſt look into your ſelves, as well as look up to God; looking inward is as neceſſary as looking upward, you muſt make a diligent ſearch; you muſt *commune with your own hearts*. You muſt find this, if ever you find it, upon ſearch. O it is not an eaſie thing

to find out the cause of Gods contending with us. And therefore we must be exact in the scrutiny. 1. It is, it may be, some hidden thing: the accursed thing was the hidden thing, it was not in the open field, no, it was in *Achans* Tent, yea, and it was hid there, therefore we must ransack every corner of our hearts: they have many dark corners, and we must, if we will find out the cause, go from corner to corner, with the light of the Word. You Sea-men, search your ships, for the accursed thing: you Land-men, search your Shops for it, and every one, search your hearts for it: It is not many times visible. There is, it is true, a visible cursed thing many times carried to Sea with you (*viz*) your drunkennells, your neglect of the worship of God, your swearing, your Sabbath-breaking: But is there not, where these are not, accursed covetousness, *the accursed wedg of gold*, accursed defrauding and cheating in a more hidden way, & accursed uncleanness in a more secret way, that, it may be, few know of it? 2. You must search your hearts for the cause of your evils. For, few know their own hearts, *who knows them?* it is a very hard thing to know them aright: we may think we know them, and be very ignorant of them; if they that search them, sometimes be ignorant of them, how ignorant are they then of them, that never look

Pf. 19. 12. into them! which made *David* say, *who can under-*

stand his error? cleanse thou me from secret faults.

3. You must be diligent in the searching out the causes of your evils; for you may very easily overlook them: you may easily overlook in the search the *wedg of gold*; it may lye in a little room; *and the Babylonish garment*, may lye in a little room. 4. You must be diligent in the search; for, our Hearts are very prone to be partial. We have a *Peter* within that often calls to us, *Master spare thy self*. We say of a beloved sin, that usually is the cause of God's contending with us, as *David* did of his beloved Son, *deal gently with my Son Absolon, for my sake*. We are very indulgent to our *right hands*, and to our *right eyes*. 5. You must be diligent in your search; for, while you are upon it, if it be possible, Satan will blow out your Candle, (I mean your Conviction) in the light of which you search. It may be, God convinces you of your duty and you fall upon search; but, before you have made any thing of it, you will have Satan blow your light out, and so you will give over; as the woman sought her lost groat, lighted her Candle, and swept her house; so had you need to do, in this inquiry after the cause of your distresses and afflictions.

3. If you would find out the cause of your Afflictions, and Tryals, then make inquiry by the Word. This, is the only Rule to find out the *Jonah*. This way would these poor Hea-

then Mariners have taken; but that they were ignorant of any such Rule: therefore, they cast Lots, There can be no search made to any purpose, without the word. It is, upon this account, called a Lamp, a Lanthorn. If a Sin we seek for, evade discovery, and run into the dark corners of our Hearts; we are to follow the search still in the light of the Word: And, if guilty *Jonah* had but been kept awake, to have askt his Soul the Question, O my Soul, Is this according to the Word of the Lord, that came to thee? was thy Commission to go to *Tarshish*? or to *Ninive*? Is it according to Rule, for thee to go one way, when God bids thee go another? he had then soon come to a discovery of the cause of this Storm upon easie inquiry. We should in such a case say, as *Paul* did in that controversie: *But what says the Scripture?* 1. Make your Inquiry by reading the Word. O, that Sea-men would Sail by this Compass! and when you meet with a Sin (set out in the Word, and markt by the Lord) that you would say, Here is a Sea-mark for thee to avoyd, here is a Rock that thou must be careful thou split not upon, a Sand thou must be careful thou fall not foul upon. Here is a Gulph thou must be careful thou be not swallowed up in. You talk of the *Gulph of Venice*, and the *Gulph of Lyons*: but the Word tells you of the Gulph of Drunkenness, and of the Gulph of Uncleanness, and of the Gulph

kards of Ephraim, whose Glorious beauty is as a fading Flower, &c. Behold, the Lord hath a mighty and strong one, which is a Tempest of Hail, and a Destroying Storm as a Flood of mighty Waters overflowing, shall cast down to the Earth with his hands The Drunkards of Ephraim shall be trodden under feet. This is a Propheſie of the Wrath of God upon the Ten Tribes ; for their Drunkenneſs did much abound, and this mighty ſtrong one as a deſtroying Storm to come upon them, which was made good in Salmaſeſer the King of Aſſyria's coming to Beſiege Samaria, and carry them Captive. When the Turks carry ſo many Engliſh Sea-men Captive into Sally, into Argiers ; is it not good inquiring, Is not our Drunkenneſs the cauſe of this Evil coming upon us : mark well, then conſult the Word what it ſays of Drunkenneſs. 2. Conſult the Word in your reading of it, and obſerve what a mark God hath put upon Uncleanneſs, which I doubt is another Rock that many a poor Sea-man's Soul is ſplit upon ; ſays Solomon, I diſcerned among the ſimple ones, among the Youths a youngman void of underſtanding: Here is a brand upon him! What was he ? one that fell in with the ſtrange Woman ; what became of him ? He was led of her, till a Dart ſtruck through his Liver, as a Bird baſteneth to the ſnare, and knoweth not it is for his life ; her Houſe is the way to Hell, going down

down to the Chambers of Death. He is a Man, a dead Man, a damned Man, if not rescued from this Snare. O, that poor Sea-men would read that Chapter often over? She tells him, *She had deckt her Bed, &c.* O, but yet, *it was the Chamber of Death!* Though the Bed was perfumed, and all in bravery, yet it was the way to Hell; well, but after a while, he is *struck through the Liver*, being the seat of Lust (saith one); therefore the Foul-disease, as you call it, is called (*Morbus Hepatarius*;) The Disease of the Liver; *Splen ridere facit, cogit amare jecur.* Is it not good to say, Is not this the cause of the Lords Controversie many a time at Sea? O, how many Sea-mens Souls have been swallowed up of this Gulph!

3. Consult to find out the Cause, the Word Preached. A searching Ministry may be a great blessing to Sea-men upon that account. The Word Preached to you, is to be your Spiritual Pilot, to shew you where such a Rock lies; such a Sand lies, where such a Shelve lies: we are to tell you from our Lord and Master, that if you steer a course of sin, you will run a course of Ruine. It was the Lord's Commission to his Prophets, *Lift up thy Voice like a Trumpet, cry aloud and spare not: Shew unto my People their Sins, and the House of Jacob their Transgressions.* We are to shew your Sins, as the causes of God's controversy with you. We shew you your dan-

ger of such a Rock, such a sin ; but, do you bear off ? do you stand off from it ? if you do not, at your peril ; if you miscarry, your blood be upon your own heads. O, me thinks, of all Men, Sea-men should love a searching Ministry, you enjoy so little of it, go many months and hear not a Sermon ; you that run so many Hazards and Dangers, you love Carpenters for the safety of the Ship, and Chirurgions for the health of your Bodies, and why should not you love Ministers for the good of your Souls ? Must Ships, must Bodies be preferr'd before precious Souls ?

4. Would you find out the Cause, be then often reading over your Lives and Conversations. You keep your Journals, and is it not as necessary to keep Diaries ? The Book of your Lives, you may read every day, when you cannot have time to read other Books ; nay it may be some of you cannot read at all. O but this Book you may read ! and may not you often read, *O Lord, my wickedness now doth correct me ? doth pursue me ; doth, as an Avenger of Blood, follow me ?* This is thy Iniquity that testifies against thee, this is thy Sin that now hath found thee out ; this is thy Drunkenness, thy abominable Uncleaness, thy blasphemous Oaths ; thy mocking at Prayer ; thy prophaning of Sabbaths ! May not you read all this in your Lives ? Men at Land, that would know how it is with them,

as to their Estates, will cast up their Books ; and Men at Sea, that would know where they are, and what course they run, will keep their Observations and Watches. So, should you be often casting up your Books, your Accounts, your Observations, if you would know where-abouts you are for your Eternal Conditions. It may be, the *Jonah* is in thy Conversation, that brings the Storm, then thou must look to reform that.

5. Would you find out the Cause ? Then, you must set before you the danger of miscarrying. Now they were in danger, they cry out, *For whose cause is this evil come upon us ?* Truly we are seldom either at Sea, or Land, led into our duty, until danger drive us to it. In your Storms you are, it may be, saying to your selves, What if the Ship should miscarry ? but, do you ever say to your Souls, what if your Souls miscarry ? what if the ship be lost, you say ? but if you said, what if your Souls be lost ? this would help you in the inquiry after the cause of the Lords Controversie with you. Set thy danger before thee, poor Sea-man, that thou may'st find out the cause, 1. If thy Soul miscarry, it is an eternal miscarriage ; thou art fixed in that miscarried estate to all Eternity, never to come out of it. It is to go to the Pit, *from whence there is no Redemption.* There may be Redemption from *Sally*, from *Algier*,

Algier, nay from *Fex*, where Poor Sea-men, when they are taken by the *Turks*, are so afraid of being sent. O, but poor Sea-men, from Hell, there is no Redemption. The King of this Country never gives up his Slaves. 2. If thy Soul miscarry (Poor Sea-man), it will aggravate thy sin and misery, that thou had'st so many warnings, but refused them. O what a fair way wast thou once in? when convinced of such a sin, would be thy Ruine, if thou did'st not Repent of it? such a Rock would split thy Soul for ever, if thou came foul upon it; and yet what a bold course did'st thou steer, notwithstanding all these warnings. Ministers called to thee, Relations called to thee, Conscience called to thee; Godly Friends and Acquaintance, that loved thy Soul, called to thee, O, *stand off the Rock of sinful Company!* O, take heed of such a sin! and such a Lust! but alas all these signified nothing to thee. O, these refused warnings, will be as oyl to make Hells flames burn more vehemently, 3. If thou miscarry (poor Sea-man) thou many times miscarryest on a sudden. *They go down in a moment to the grave.* O, what little time have they to prepare for Death? that little time they have, is to provide for their lives, that they seldom entertain a thought what will become of their Souls? The Sea-mans destruction comes upon them, as a whirl-wind; suddenly, and often

men, often inevitably; *suddenly destroyed, and that*
 so a *without remedy* (as that word you read): and,
 men, Are not all sudden things sad, and full of
 King astonishment? Is it not a Comfortable thing
 es. 2. to have time to prepare for your change?
 it will now the sense of your danger, every Voy-
 had't age you go, should make you find out the
 what cause of Gods Controversie with you.

The last Use is of Tryal. How may we con-
 clude what is the cause of God's Controver-
 sie with us? what sin is the *Jonab*? We may
 pass a false Judgment: then how may we
 find out the sin and Provocation; to say, This
 is the cause, why God contends with me? as
David, when *Nathan* said to him, *Thou art*
 Godly *the man*; so, we may say, *Thou art the sin*:
 and so single out the particular Provocation
 to God.

1. That sin usually, that lies uppermost on
 the Conscience, is the cause of Gods Con-
 troversie with us, when we are in any distress,
 or under any affliction. When *Jonab's* Con-
 science was gotten cured of his Lethargy, it
 was thus with him, his guilt of fleeing from
 the presence of the Lord, was uppermost; *why*
hast thou done this, say the Ships-Company to
 him. *For, the men knew that he had fled from*
the presence of the Lord; for he had told them.
 Thus it was with *Joseph's* Brethren. *And they*
said one to another in this wise, Saw we not the
anguish of his Soul, when he besought us, and
we

Gen. 42. 21

we would not bear: therefore is this distress come upon us; you see, This sin laid uppermost upon his Conscience. Now, observe it well, what that sin is ; you may write upon the head of it, thou art the *Jonah* ; this is the cause of his Controversie. When the Conscience is humbled, there is a Controversie betwixt God and the Soul. Now sin is very prone to walk in the Conscience, in a day of distress and affliction.

2. That sin that is thy darling sin, usually is the cause. This usually, of all sins, is the *Jonah*. This complexion-sin, as that Country-sin, where you Sea-men go. So you must remember, there are constitutional sins, which you carry ; and now to carry your constitutional sins, to meet with other country-sins, is sad. If you run into them here in *England*, what will you do when you come into climates, that shall be like sparks to gun-powder. You carry the gun-powder with you ; but there you meet with Sparks ; viz. occasions exciting your corruptions. And, may it not be said then of many a poor Seaman, as of the wild Ass, *In her occasion, who can turn her away ?* Gods Controversie frequently either at Land or Sea, arises upon the account of our right-hand, or right-eyes, viz. our dearest and nearest corruptions. Some mens complexion-sin, is Lust ; others, Drunkenness ; others, Passion ; and these are often

often breaking out to provoke the Lord. And O, how good is it to know them ! For, there is an especial providence made to such, as *Know the Plague of their own Hearts.*

3. That sin that we design most to hide, that is the cause of the Controversie betwixt God and us. The accursed thing you have heard, was the hidden thing. We have it naturally from our first Parents, to hide our Sin. This is like the Children of *Adam*, though the Lord hath expressly told us, that *He that hideth his Sin shall not prosper.* Man is a proud creature, and cannot endure to leave his own shame; therefore he finds out covers for his sins, although they be but Fig-leaves which will blow away with the least breath of a powerful conviction: and then the Sinner will see the shame of his nakedness, and cry out of his guilt both before the Lord and others. O poor Sinners consider, Had not you better be ashamed here, than damned hereafter? Had not you better bear your shame now? say as she did, when you are to die, *And I am one of the fools in Israel, and whither shall I carry my shame?* It will be sad to carry it to Hell with you, and have it upon you to all Eternity.

Pro. 28. 13

4. That sin, that we are most prone to plead for our excuse, that usually is the cause of the Controversie betwixt God and us. And, as we are *Adams* children in hiding our Sin; so

Gen. 3. 11,
12.

we are his children in being prone to excuse our Sin. *The woman thou gavest me, gave me and I did eat*: He puts it off, and the woman she sayes, *The Serpent beguiled me and I did eat*, and she puts it off. And thus do we for our beloved sins especially, *It is a little one and my Soul shall live*; a little Pride, a little Passion, a little worldliness, a little drunkenness; sometimes overseen in drink, but yet no drunkard. O Sirs, it is a dangerous thing to cover your Sins with excuses: Your wo is written upon the head of it. *Wo to them that cover but not with a covering of my Spirit.*

5. That Sin is the Controversie betwixt God and us, which is the Sin we cannot endure should be sharply reprov'd. We expect that this Sin should be favoured; therefore when the power of the Word in an Ordinance comes, then the hearts of Sinners swell. As *Herod*, when *John-Baptist* comes to his particular Sin, to his *Herodias*, O then *John's* Head must go for it. O, poor Sinners cannot bear particular home-preaching, as a profane Gentleman said of a godly Preacher where he lived: He divides his Text like a Scholler, and follows his Doctrine like a Logician: but the Devil cannot stand before his Application: O, Sinners cannot bear plain-dealing, for their Souls can say, spare this Sin, deal gently with this Sin for my sake; as *David* said of his Son *Absolem*.

6. That

6. That is the Sin that is the Controversie betwixt God and us, which we are so loth to part with : O, it goes to the heart to part with some sins ! a Sin of custom, or a Sin of interest, or a Sin of inclination ; O, what struggling and combating is there in the Soul, before they can give up such Sins : other evils, when they see no other way, they can be more contented to part with ; but what ? them I say, *Gen. 42. 36* that hath caused them to laugh, and sport themselves so often ? What, their *Benjamins* ? O what a parting was there betwixt the old *Patriarch* and his Son *Benjamin* ! *Joseph is not, Gen. 43. 11 and Simeon is not, and you will take Benjamin away : All these things are against me : and at last he came to, If it must be so now.* Such a parting there is betwixt these beloved Sins, and poor Souls. *Pharaoh* will not let *Israel* go, until he see no other way : So it is in this case. Thus I have dispatched the second Observation of the Text ; That it is our duty to make inquiry into the Cause, when any evil is upon us, either at Land or Sea.

Jonah 3. 7.

And the Lot fell upon Jonah.

VWE have already heard of a Controversie, and of the means that was used to decide that Controversie, *viz.* by

by casting Lots : now we are come to the decision of the Controversie, *viz.* The discovery of the guilty Person who had caused this Storm ; *And the Lot fell upon Jonah.*

The Observation is this, *God will certainly find out the Jonah that causeth the Storm.*

This Lot that found out *Jonah*, was the determination of God, the Finger of God ; *The disposing of the Lot is of the Lord*, says the Wise-man ; The guilty Person shall not always go undiscovered ; though he was gone down into the sides of the Ship, and was fast asleep, yet he is found out.

But it is necessary we should premise something before we come to follow the Observation, that all stumbling-blocks may be taken out of the way.

1. *Persons under guilt may go a long time undiscovered: Jonah* for a time we see continues so ; yea, though the Storm was upon the Vessel where he was, yet he is not discovered. It may be said of many a poor Sinner, as it is said of the wicked-Man ; *He flatters himself in his own eyes, until his iniquity be found to be hateful.* He goes on for the Present, and thinks all is well ; but God discovers him sooner or later, and makes his iniquity hateful. Some mens hidden works of darkness are sooner brought to light than others, *Judas* goes

to the
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goes a long time among the Disciples, before he be discovered; *Herod* hears *John*, and for a time goes on smoothly before he be discovered; *Demas* goes hand in hand with *Paul*, a long time before he was discover'd to be such a worldling as he proved; whether he did return again or not (as some think he did) yet his guilt by his fall was discovered. *Alexander* as some think that stood by *Paul* in that uproar at *Ephesus*, yet afterwards apostatized, and so was discovered, and did him much harm. O Sirs, you may cover and conceal your Sin for a time, yet a discovering day is coming, the day shall declare it.

Act. 19. 33.

1 Tim. 1.

20.

1 Tim. 3. 14

2. Some persons sins are not discovered until they come to the great Reckoning, the great Audit-day. Some mens sins (sayes the Apostle) are open before hand to judgment, and some men they follow after. Then the hidden things of darkness that escape discovery now, will all be brought to light; and what if you be hid here, this will but harden you; whereas a discovery might be a means to awaken you, and bring you to Repentance: Sometimes poor sinners by shame are brought to true Humiliation for sin, when they are discovered; they are ashamed as a Thief is ashamed and so are led from the sight of their shame unto the sight of their sin; but assure your selves, if you be not found out now, yet the day of the Lord will make a discovery of all

1 Tim. 5.

24.

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1 Cor. 4. 4.

your hidden sins, at Sea, or at Land: when the Lord comes, *He will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts, and then shall every man have praise of God.* Not only the secret sins of mens lives, but the secret sins of mens hearts; therefore it is called a Day in which God will judg the secrets of men.

Rom. 2. 16.

3. *Some sinners guilt comes under more dreadful aggravations than others, and ordinarily the more aggravations that mens sins are clothed with, the sooner God will lay them open to a discovery:* This was *Jonah's* case, his guilt was not ordinary guilt; the aggravations of it you have heard: As *Hypocrites* their sins are more aggravated than other mens, therefore usually discovered; he often unvails them, as he did *Judas*, as he did *Demas*, as he did *Herod* and others; and backsliders, persons that once have tasted of the good word of God, and sweetness in the ways of God, and fall back, these mens sins though sometimes hidden, God makes open discovery of, rips up their sins they never thought should come to light. These mens sins are under great aggravations, and so lie nearer to a discovery; and so poor Seamen that are men of so many mercies, and their Relations, Persons under such tyes and bonds of mercy, if they will break all these, and sin in an hidden and secret way against God;

god ; Oh this aggravates their sin exceedingly ! and God will sooner or later make a discovery of it.

4. *Usually if God discover guilty persons, it is in a more than ordinary way ; their guilt is not ordinary, and so the way that God takes for their discovery is not ordinary.* God we see sent an extraordinary Storm after *Jonah*, and finds him out by *Lots*, which was the most extraordinary way of discovery that was used ; they are not ordinary Convictions, nor ordinary Afflictions, that usually God discovers such guilty persons by.

5. *Upon their discovery they either grow worse, and are hardened ; or they are deeply humbled.* *Jonah* he now upon his discovery acknowledges and accepts the Punishment of his iniquity. *For my sake is this evil come upon you ;* which was an expression setting out his Repentance and Humiliation. *Herod* upon his discovery grew worse, and added to all, taking *John's* liberty and life away, under whose Ministry he did once sit. Thus we see Hypocrites after discovery, often prove profane ; and Backsliders often prove persecutors ; these Revolters are profound to make slaughter.

These things premised, the Query for us to look into, will be this, in opening this Doctrine, *What ways and means usually doth God take for the discovery of guilty persons ?*

This will contribute very much to the clearing of the Point.

1. *God doth often discover guilty persons, by pursuing them with the Terrors of their own Consciences.* Conscience, as God's Avenger doth pursue the guilty sinner, though for a time it may sleep, as *Jonah's* here did, yet when God awakened him, you see what he says, *Cast me over-board, for my sake is this evil come upon you.* Though Conscience may be for the present seared, and insensible, yet when God once awakens it, Oh it will cause a poor guilty soul to cry out, Oh miserable wretch that I am! O vile brute that I am to provoke such a God! to hazard for ever and wound such an Immortal Soul! to run a course directly head-long to my eternal ruin! That word is very considerable you have had hinted; when *Moses* gave the Tribes good Counsel, that were to inherit on the other *Jordan*, if they would not follow it, he tells them, *Be sure their sin will find them out:* their sin, viz. their punishment for sin should come upon them, as the blood-hound finds out the thief. We read *David* in great trouble and distress, he was not able to look up, *his Heart failed*, and was not this sad? Looking up is the Believers last refuge. The case was this, Guilt lay upon him, *Mine iniquities have taken hold upon me.* As the Hue and Cry takes hold of the Guilty Malefactor and

Num. 32.

Psa. 40. 12

and then he is discovered that was not known to be the Guilty person before. Oh thus, Conscience hath found out many a secret sin! Oh how hath it dogged Sinners! many secret Murders, how have they been discovered by the intolerable torment of their own accusing Consciences? Well then poor Seamen, and all poor Sinners, remember when under any temptation to sin in another Country, where you think it will never be known, remember Conscience looks on; and the day is coming that Conscience will speak home, and tell you of it; it is God's Register; may be when you have forgotten, Conscience will give you dreadful and awakening Memento's of it: when God shall open the Seals of this Book of Conscience, Oh what discoveries will there be made! alas now it is a sealed Book, a clasped Book, but yet a day is coming even in this life, in which God will read you many a lecture out of it; all your enditements here, and hereafter, sinners will be taken out of this Book. Whether can guilty Malefactors fly to be hid from Gods finding out? *If they bide themselves, saith the Lord, in the top of Carmel, I will search and take them out thence, viz.* If they climb the highest mountain for hiding, God will discover them: O but it may be they will go to Sea, *Though they be hid from my sight in the bottom of the Sea.* Will sinners ever be found

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Am. s. 23,

out there? *Thence will I command the Serpent, and he shall bite them.* Either we may understand it, of commanding Judgments to find them out; as afterwards, *I will command the Sword to slay them*; Or, that the guilt of their now Consciences shall bite them, and so torment them, that they shall be discovered by it. O when God commands Conscience to bite, when God sets it on; O how it doth dog and haunt the guilty sinner! it is Gods Officer; when he commands it, and gives it a warrant to make a search for the guilty Malefactor you cannot deny it entrance.

2. God many times discovers guilty persons by sending Judgments, and Afflictions after them. These are Gods searchers; *Break thou the arm of the wicked, and the evil man; seek out his wickedness until thou find none*; viz. by thy Judgments punishing them for it. Until this Judgment, this great Storm came upon *Fonab*, he lay undiscovered. We read of the Lords People crying out of their sins; they testified against them, they gave in Testimony against them in the Court of Conscience. *And as for our iniquities, we know them*; Oh now they are plainly discovered unto them; they were at this time under the sad strokes of God. If Conscience be asleep, and the calls of the Word cannot be heard, and the motions of the Spirit, the still voice cannot be heard; then God will lift

Psal. 10.

15.

Isa. 59:12.

lifup his voice in some heavy Calamity, to
 try if that will do: may be a blow from Hea-
 ven will do more, than many a word from
 Heaven will do; it may be the poor guilty
 Seaman shall go into Slavery, and in his
 Captivity remember him self; and if they
 be bound in Fetters, and be holden in cords
 of Affliction: what then? then God shew-
 eth them their work, and their Transgressi-
 ons; now all is laid open and discovered,
 and that they have exceeded; or it may be a
 breach may come upon mens Estates to dis-
 cover mens sins: when they are brought low,
 then they may see the fruit of their evil ways:
 Or it may be some Judgment of God upon
 their Bodies.

3. *God usually discovers guilty Persons, by
 suffering them to fall into some notorious Sin.*
 Secret Hypocrites whose hearts have been
 rotten, though they have had fair outsides,
 are many times thus discovered: *Judas* who
 was one of the Twelve, and carryed the Bag,
 was a close Hypocrite all the while; and you
 see for a discovery of his secret guilt, what
 a Sin he falls into, viz. to betray his Lord
 and Master. Thus *Herod* a smooth Profes-
 sor, he reformed many things, heard *John*
Baptist gladly, (who was no sleepy Preacher)
 and we find what a dreadful piece of Guilt
 he falls into with his Brothers Wife, and thus
 is discovered; and then adds one sin to a-

nother, in taking away the Ministers Life that he used to hear gladly. And this also is observable, when poor Souls that have had tastes of God, and some Impressions and Convictions upon them, do wear these off, and cast all seriousness from them; the Lord often suffers them to fall into some very gross and scandalous evil, either to discover some former guilt, that lay hid, unrepented of; or else to awaken their Souls, that they may recover that which they have lost; as a Man that sleeps on Horse-back, may soon get a dangerous fall, so a poor sleepy Professor may, nay often doth catch desperate falls to awaken him.

4. *God discovers the guilty Person by giving him up to some gross and notorious Error.* We read of Heresies being among the *Corinthians*, That they that are approved might be made manifest, and so God gives up often unsound Hearts to unsound Opinions; thus *Alexander*, who was an eminent Professor; and God says of such, they shall go no further, but be made manifest.

5. *God many times discovers guilty Persons by causing the Power and Authority of the Word to seize upon them, and arrest them.* Thus God did by *Nathan*, discover *Dauids* hidden sin, *Thou art the man*: and as soon as this Arrest was clapt upon him by the Prophet, *David's* Conscience cry'd guilty, *I have sinned*

1 Cor. 11.

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1 Tim. 1.

19, 20.

2 Tim. 3. 8,

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2 Sam. 12.

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ned against the Lord: he doth not deny it, he doth not plead for it; nay, though it was done in secrecy, and covered over with a great deal of art and industry, he doth not put the Prophet upon proof, *for thou didst it secretly*, says *Nathan*; how did *Nathan* know? The Lord who sees in secret, had informed *Nathan*. We read a strange word of the Prophet *Elisha*, that he told the Kings of *Israel* the words that the King of *Affyria* spake in his Bed-Chamber; it was the Lord that informed the Prophet. Sometimes poor sinners are so plainly told of their sins in the Ministry of the Word, that they think some hath told the Preacher: Alas this is the secret convincing power that goes along with the Word, as the Ministry of Christ to the Woman of *Samaria* found out her guilt, *Him thou hast is not thine Husband*; and see how she was smitten, and taken with it both, *I have met with a Prophet that hath told me all that I have done*. O poor Sinners, when the Word thus meets with you, Oh then you should say, Surely God hath a Design of love upon me to humble me, by finding of me out, and by so particular speaking to my Soul; for when God hath a design to convert a Soul, he speaks particularly to it; and when he hath a design to comfort a Soul, he speaks particularly to it.

2 Kings 6.
12.

6. God many times discovers secret guilt
by

by wonderful Providences. We read of a Bird of the air, telling the vice of the thoughts, and that which hath wings, telling the matter, even the hidden matters of the Bed-Chamber. The Bed-Chamber is the secret place, and a thought is the most secret act;

Eccles. 10. *A Bird of the air shall carry the voice ; Viz.*
ult. It shall be revealed by some unexpected means, as little suspected for the doing such a thing as a bird is ; and also it shall be discovered speedily : God doth it sometimes in both senses, That which hath wings shall tell the matter, (in the *Hebrew* it is) that which is Master of wing shall carry it abroad ; *Viz.* God will work a miracle to discover it, rather than it shall be hid : By what strange Providences have some secret Murders come out, History is full of ; nay, many of your own Observations may be full of ; as sometimes in the very places where secret sins, or open sins have been committed, those are the places where Judgments overtake the sinner ; it is a good consideration for Seamen, If thou sin in this place, what if thou suffer in this place ? and if thou think no body that knows thee, can know of it ; O but that which hath wings shall tell the matter, rather than thou pass on undiscovered, or unpunished.

7. God discovers guilt, or guilty persons, many times by bringing them to Heart, and

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Conscience-Examination. *Jonah* notwithstanding the Lot fell upon him, confesses not, discovers not himself; they are glad to fall to examination, *Tell us we pray thee* *Ver. 8:*
for whose cause this evil is come upon us? what is thine occupation; and whence comest thou? what is thy Country? and of what people art thou? and then he confesses presently, (as *Prov. 20. 5.*
Solomon says in that case) *Counsel in the heart of man is like deep water, but a man of understanding will draw it out.* So we may say of guilt, it lies deep, but by examination it may be fetched out. As often before a Magistrate when the Conscience of a Malefactor is put to it by a close and judicious examination, much guilt hath been discovered this way.

I. Reason. *Why God will discover guilty Persons.* Why the Lot will fall upon *Jonah*? because God hereby gets himself a Name; God by such discoveries brings a revenue of Glory to himself, yea, in the Consciences of poor Heathens; thus it was in this case of *Jonah*, Then these poor Mariners feared the Lord exceedingly, and offered Sacrifice to the Lord, and vowed vows. *Ver. 16.* Then (*viz.*) not only when they see they were delivered, but saw the Lord so Righteously deciding the Controversie by the Lot, and discovering the Delinquent. This did commend God to their Consciences: What a name did God get

get by the discovering of *Achan*, who had secretly sinned! and the execution of the offender was commemorated: *And they raised over him a great heap of stones unto this day, and the fierce anger of the Lord was turned away, wherefore the name of the place was called the Valley of Achor unto this day.*

1. In the discovery of guilt, God gets his Justice a name. God will be just, and every man a liar: How was God's Justice glorified in the Lot falling upon the grand Delinquent here? He as a righteous Judge passes sentence upon the guilty Malefactor, and the Sentence is justified in *Jonah's* own Conscience; *For I know that for my sake this great tempest come upon you.* Thus *David* after he had so hid and covered his sin, you know he did it secretly and deliberately, endeavoured to conceal it, by his irregular usage of *Uriah*; but when God fetched all out by the confession of his Conscience, then he clears God's righteousness, *For I acknowledge my sin, and it is ever before me.* It is a custom for the Accuser to stand before the Guilty person; so *David* here alludes to *Psal. 51. 3.* *My sin is ever before me;* he was now haunted with it, he saw guilt walk in his Conscience; but Oh how doth he clear God in the case! *That thou mightest be justified when thou speakest, and be clear when thou judgest.* *Viz.* Lord, I have so sinned, that thou mayest

Mr. Ainsworth.

more

most righteously perform against me all the things thou hast threatned; *That thou be righteous in thy speaking, and pure in thy judging*; Viz. in what God said to him by *Netban*, (so the Dutch read it) or that thou *mayst overcome*, (so one reads it), and so the Greek Version takes notice by the Apostle.

Now the Soul is overcome, the Lord gets the victory of the sinner; and he crys out Lord, thou art righteous in all that is come upon me; how secretly and covertly soever men commit sin, either at Sea or Land, God is so just a God, he will bring it out to light sooner or later; *What you do in secret shall be revealed upon the house-top*; as is said in that case of the Disciples. Oh then how good a Check is this to Seamen's Temptations! Oh but God is a just God, and he will find me out. Gods eye which is a righteous eye, looks on; I think you have something about your Ships, called the ** Dead-mans eye*; but here I am sure you may say the Living God's eye is upon your Ships, upon your Souls, upon your Sins, yea, upon your secret sins: for even they are set in the light of God's Countenance.

*A Block in the Ship wherein the Launcers go that make fast the shrowds to the Chains.

2. By discovering of hidden Guilt; God gets his wisdom a name; Oh the Lot is disposed of by the Lord: Here was the wisdom of God in the disposing of the Lot upon *J-nah*; a God of wisdom draws it out:

You

2 King. 3.
18.

You may say here of the wisdom of God, as the wisdom of Solomon got a name in the decision of the Controversie about the two Harlots, and the living child; he gave there such excellent Judgment: So doth God get his Wisdom a name in discovering secret guilt.

Luk. 15.
18.

Gen. 39. 11

3. *The Omniscience of God gets a name, by discovering hidden guilt.* Nothing is hidden from him; you do not consider when at Sea, who looks on; what if Relations eyes be not upon you, or Fathers eyes, or Friends eyes be not upon you, nor Ministers eyes, who dearly love your Souls, and cannot cease to pray for you? yet I will tell you whose eye looks on, Godseye always is upon you. Oh this melted the heart of the poor Prodigal, when he first repented, and returned to his Father, *Father, I have sinned against Heaven and before thee*: This was the consideration that gave check to Joseph's Temptation, which might have been yielded mighty secretly, *How can I do this wickedness and sin against God?* The secrecy of the Temptation she thought would have brought him over; *There was* (saith the Text) *none of the men within*: Oh, but Joseph knew there was an all-seeing God within, and this graciously awed his Soul. What though you Sea-men go to the ends of the earth, Gods eyes run to and fro from one end of the earth to another.

4. God

4. God by discovering *Guilt*, gets his Omnipresence a name; *If I go*, saith *David*, *to the bottom of the Sea, thou art there*. Can you go whither you sail from under the reach of God's eye? or from under the reach of his hand? Can you go out of Gods Dominion? The Kings of the Earth, one hath one part of the Earth, and another hath another; but the Lord is Universal Monarch, his Dominion reaches to the ends of the Earth. And as the *Egyptians* in their Hieroglyphicks, give for Magistracy a Scepter full of Eyes; So indeed the Scepter of this Universal Monarch is full of Eyes; He is Omnipresent to behold all things done in the Earth: Is not the *East-Indies*, *Guiny*, the *West-Indies* all God's Territories? Is not he present there? Alas, poor *Jonah* would fly to *Tarshish* from the Presence of the Lord, but the Lord met him at Sea.

5. God by discovering *hidden Guilt* gets his Word and Truth a Name, he magnifies his Word in it. The word of his Threatnings against sin though never so occultly committed; not one of his Threatnings, no more than one of his Promises shall fall to the ground: [as he said of *John Knox's* Threatnings when he had denounced the wrath of God against a Scoffer at the people of God.] Oh then how true will all God's Threatnings prove! Hash God said, your Sin

Sin shall find you out, and will he not be as good as his word ?

2. *Reas: Why the Lord will discover Guilt?*

To bring poor Souls to shame and so to Repentance, and all this while he hath a design of Love to the Soul in this discovery.

Other poor sinners go on in secret ways of sin, and their iniquities are concealed, upon which they are hardened in their sinful secret haunts, until they be arrested, and summoned to appear before God's righteous Tribunal. It is said of the guilty Children

Jer. 2. 26.

of Israel; As a Thief is ashamed when he is found, so is the House of Israel ashamed. Now, how is that ? We read of some in *Job* that

Job 30. 5

are cryed after, *As a Thief* (or as some read it) *they booted over him as over a Thief.* This sets out the shame of discovered guilt; and now what will the sinner do in this case when his shame appears ? he many times by it is brought upon his knees, and to say with poor penitent Ephraim, *After that I was instructed I smote upon my thigh, and was ashamed, and confounded, because I did bear the Reproach of my Youth.* Therefore Repentance is thus expressed in many places of

Jer. 3. 17.

Scripture : *We lie down in our shame, and our confusion covereth us, for we have sinned against the Lord our God, &c.* And being impenitent, as it is expressed by being impudent and shameless. O poor sinners, ha

no

not you be better ashamed than damned ; bear your shame here, than carry it into Hell upon you ?

3. *Reas. Why God discovereth Guilt :* Why the Lot falls upon *Jonah* : Because he will have some persons made cautions and examples, and Sea-marks to others. *Jonah* was now set up as a Sea-mark to others. *David*, as I have already shewed you, was discovered, that he might be a caution unto following Ages. So sinners should say, The secret guilt of such an one is come out, God hath laid open all, although he thought himself safe enough ; and Oh now shall not I hear and fear falling into the same ; lest my sin should be aggravated, having such fair warning ! Therefore we read of them that made *their iniquity to be remembered*, in that their Transgressions were discovered ; i.e. that in all their doings, their sins did appear. This was to warn others, they sinned not in the like kind.

Ezek. 21.
24.

4. *God discovers guilt, secret guilt.* That the World may know that he will testify his displeasure against sin, here the Heavens Mariners had a clear testimony against the sin of *Jonah*. When God doth wink at the sins of men, they themselves and others begin to think that he sees not, or that he is like themselves ; according to that of the *Psalmist*, *These things hast thou* Ps. 50. 11.

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done,

done, and I kept silence : thou thoughtest that I was altogether like thy self ; but I will reprove thee, and set them in order before thine eyes. You think because I do not manifest your guilt for the present, but suffer you to go on, that I am not displeased with your sin : it is spoken of secret sins, as Theft and Adultery, both which used to be carryed on and managed covertly and hiddenly ; but sayes God, I will now discover them, and bring you to account for them, set them in order before you : and thus God gives in the Testimony of displeasure against Sin ; and what follows ? Consider this all you that forget God. So here it is, that others might take notice of it. God we see is impartial too in his Testimony against Sin, though it be in a *Jonah*, one that is dear to him, yet he will discover his displeasure against it ; if it be in a *David*, one after God's own heart, yet he will discover it, and bear an impartial Testimony against it ; he will not let it go undiscovered in his own Children,

5. God discovers secret guilt, or guilty persons, that the rottenness of many hearts may appear, and may no longer go on to deceive others. Sinners are prone to walk in their disguises and masks ; now God will put these off, that men may appear in their proper colours what they are : The word *Hypocrite*

Hypocrite signifies a stage-player, one that acts in a Comedy, and they you know, are clothed to the part they Act; they may Act the part of a Prince, and attired in such a Garb; and when this Garb is put off they are pitiful contemptible wretches. Oh, God will unclothe sinners! although they go in the garb of Saints and Believers; yet the Lord will in his time let the World see what filthy Ulcers, and what rotten hearts they have under their goodly out-sides: thus he did by *Judas*, though it was a great while first; as God says of them, *They shall proceed no further, for their folly shall be made manifest unto all men.* Here is an ample and an open discovery made of them; they shall proceed and deceive no more. We read of a terrible threatning of God, that God in this case often fulfils in this present life, *They that turn aside to their own crooked ways; viz of Hypocrisie as well as Idolatry, shall be led forth, or walk forth (as the Hebrew reads it) with the workers of iniquity; viz. shall be discovered to be in no better a condition than the very profane persons are, they shall be led forth to punishment, or execution with them; for it seems to hint at such a leading forth as when Prisoners go to condign Punishment.* Oh, persons may go on, as we have heard, smoothly a great while, but the shame of their nakedness

2Tim. 3.9.

Psal. 25.9.

shall appear, and God will turn mens insides outmost; and then, happy is he that proves upright in the sight of God, and in the sight of others.

APPLICATION.

Is it so that the Lord will certainly discover guilt, the Lot shall fall upon *Jonah*? then it is a word of Information. 1. It informs us that God is an all-seeing God. Gods eye was upon *Jonah* when he lay fast asleep, as well as when he fled from his presence at first; Gods eye followed him at Sea. So I say to you poor Sea-men, Gods eye is upon you at Land, at Sea, at the beginning of your Voyage, and the progress of your Voyage, and the finishing of your Voyage: *Behold, the eyes of the Lord are upon the sinful Kingdom.* So I say the eyes of the Lord are upon all sinful Kingdomes where-ever you come; you cannot go from under his eye, you cannot sail out of his observation. There is no Doctrine more proper, nay, of choicer Advantage to Sea-faring men, than the Doctrine of Gods Omniscience; therefore I will a little make bold to enlarge upon it; nay, indeed it is an useful Doctrine for all sorts of people whatsoever.

1. *The Omniscience of God lays an Awe of God upon Spirits.* Canst thou say or think that God looks on, and venture to sin? what

to sin in the Presence of God ? as he said, *Will be force the Queen in the Presence of the King?* Oh what a height of impudence in sin is it for a person to steal before the face of the Judge ! What poor Seaman, when thou art in a foreign Country, though the eye of Friends, Relations, godly Acquaintance do not look on ; yet that eye looks on which should ten thousand times more awe thee, than the eye of all the Relations thou hast in the world, the eye of God. The eye 1. of an holy God looks on, who cannot behold iniquity but with abhorren- cy ; and darest thou sin under such an Eye ? 2. The eye of a righteous God, will not this awe thy Soul ? The eye of a righteous Judg, Oh poor sinner, is upon thee. 3. The eye of the great God, who hath power not only to strike thee dead, but damned in every act of sin : What not the greatness of God awe thee poor sinner ? how will the greatness of Persons awe a mans Spirits, and make them very cautious of their deportments ? and shall not the greatness of God strike sinners with an holy awe of his Majesty ? To awe mens Spirits in his Wor- ship, we read this reason given, why they should look carefully what they offer'd up to God, *For I am a great King, and my Name is dreadful among the Heathen.* 4. The eye of that God looks on, before whom

thou must solemnly appear. O did poor sinners but think, shortly they must give an account of these actions of theirs to that God that now is a spectator; would it not aw their Spirits? He sees thee now that must judg thee ere long; now thou art running on in sin, there is no stopping thee; thou art Sermon-proof, and casts the Word of the Lord behind thy back, and hatest to be reformed; Well poor sinner, it will but be a little while and thou shall stand trembling before Gods Tribunal, receiving thy Sentence for these sins that thou thought were secret, and hidden. 5. The eye of that God looks on, that hath been a God of many preservations and salvations to thee; who is it that gives thee thy Life every storm, every Voyage, nay every moment? who hath been thy old friend to carry thee out, and bring thee home again? to rescue and redeem thee so many times from the very brink of the Pit? Was it not God? may not you call him the God of your Salvations? How often hath he given you large Commentaries upon the Word, *Salvation belongeth unto the Lord*. And this God looks on, and dare you venture to sin under the eye of such a God?

Psa. 3. 10.

2. *The Omniscience of God truly studied and observed is an argument of sincerity, and integrity of Soul.* Hypocrites act from the eye

eye of men, both as to their sins as well as services; they did all, it is said of the Pharisees, to be seen of men: So if the eye of man be over an unsound heart, it may be he is awed. O but the eye of God hath an awful influence upon a sincere gracious Soul! O says this poor soul as *Joseph* did, *How can I do this and sin against God!* although the temptation was advantaged with so much privacy and secrecy. Therefore we read of that word of God's to *Abraham*, *Walk before me, and be perfect;* (*viz.*) be upright: The eye of God is much considered of by an upright Soul.

3. *The sense of Gods Omniscience usually makes the Soul conscientious as to thoughts.*

What thoughts poor souls take in; Oh that is a wicked Proverb, *Thoughts are free.* Oh no, saith a poor gracious soul; Gods eye is upon every thought of the heart; as soon as it springs up in a conception in the Soul it falls under his cognisance: That which is said of the Word, much more may be said of God, It is a discernor of the thoughts and intents of the heart; discerns it as a Critick that passes censure what is to be approved, and what refused, (so the word is) he doth not only discern the thoughts, but critically discerns them; he passes his observations upon them. It speaks a great deal of Spirituality in the heart to be care-

Heb. 4. 12

Gen. 6. 6.

ful of our thoughts : It may be poor Seamen may at Sea be plotting sin, what they will do when they come to their Port ; Oh the Lord knows this. *God saw that the wickedness of man was great upon the earth, and that every thought of the imagination of his heart was evil continually : Fugment of the thought ; viz. what the mind fashioneth within it self by thinking.*

5. *The sense of Gods Omniscience will raise a spirit of watchfulness in the Soul against all sin, but especially against the right-hand sin,* Who are so watchful over their own hearts as those that live under the sense of God's all-seeing Eye being upon them ? But there is one sin above all we should be very watchful against, and that is the sin of our Complexions that we are so very prone to fall into : Oh the eye of God awes the Soul as to this ; if it be drunkenness ; if it be that ordinary sin of poor Seamen, Swearing.

Job. 22. 14.

5. *The sense of Gods Omniscience will preserve your Souls against Atheism.* This is an Age that never more abounded with Atheists than at this day : What is the language of them ? *How doth God know ? can he judg through the dark Cloud ? thick Clouds are a covering to him, that he seeth not.* This is true of wicked men, though it was not true of Job. The Psalmist tells

us of them *That they say in their heart, God hath forgotten, he hides his face, he will never see us:* And if you forget Gods Omniscience, you presently may be brought to a denial of his Being, you had need have cautions against Atheism at Sea, even where you see so many of the Wonders of the Lord.

2. *Branch of Information.* Is it so that God will discover the guilty person sooner or later, then it informs us what a folly it is for poor Sinners either at Sea or Land, to think to hide and cover their Sin from the eye of the God! are there not many Poor sinners run into guilt at Land, and then to cover it and conceal it, they will go to Sea as *Jonah* did, who fled from the presence of the Lord, and he would hide all by going to *Tarshish*; but you have heard how God followed him. It is true, *The heart of man is deceitful above all things*; and will be covering and hiding its Sin from God: But sayes he, *I the Lord search the heart, and try the reins, even to give every man according to his ways, and according to the fruit of his doings.* We read a sad story of a professing people, even the Ancients of the House of *Israel*, *Son of man, see'st thou what they do in the dark; every man in his Chambers of his Imagery, for they say the Lord* Ezek. 8. 12.
seeth

seeth us not, the Lord hath forsaken the Earth.
 And yet you see Gods eye was upon them all this while, These Chambers were the secret places, where they had Idolatrous Pictures, and did there privately worship them, (as most conclude upon the place:) though *Achan's* wedg of gold was hid in the Tent, as hath been hinted, God discovered him.

3. It informs us then, if God will discover the guilty person, of the wretchedness of our Sinful deceitful hearts; and in what doth their wretchedness and deceitfulness appear more than in this thing? *viz.* to go about to hide Sin, when we have committed Sin: Oh then the next step that Satan treads in towards us, is to excuse Sin; this is as natural to us as it is to Sin; this hiding of Sin we derive from *Adam*, he excused the matter of his eating the forbidden fruit, and put it in a sense upon God, *The Woman thou gavest mee, &c.* Is not this to add Sin to Sin? Oh see the wretchedness of hiding or going about to hide our sin by way of excuse, in these Particulars.

1. This is a continuance and persisting in Sin, and this always greatens guilt. It is dangerous to step into a Sinful way; but it is more dangerous to continue on, and walk on in it. We read of a dreadful threatening

unto

unto him that walks on in his Trespases : God will wound the hairy scalp of such. A godly man may step into a way of sin, but he is not hence denominated an ungodly man, because it is not his course : and so an ungodly man may step into a way of holiness, but he is not for this called a godly man, because it is not his course. Now every man is denominated from his course; but now when a poor Sinner doth go on in his Sin, this speaks it his course.

2. Our Sin and wretchedness in excusing our guilt, doth appear in this ; it carries a face in it, as though we could mock God ; nay, is it not an endeavouring to mock God ? And hath not the Apostle cautioned sinners against it ? *Be not deceived, God will not be mocked.* What though you may deceive Relations, and mock them, and delude them ; but thus you cannot do with God, God sees you and will find you out : If you will seek to mock God, I must tell you the day is coming that he will mock at you ; *He will laugh at you when your desolation comes as a whirlwind ; yea, he will mock when your fear comes.*

3. A wo is written upon the head of this Sin ; *Wo unto them that cover, but not with a Covering of my Spirit ; that they may add sin unto sin.* And sure they are no small Sins that God writes his woes upon the head of :
Though

Though it is true the literal sense of it is, *The Covering of the Kings of Egypts Protection*; yet it holds true in this sense. For he hath said, *He that hideth his Sin shall not prosper*. You may be confident in this Covering and the other, but in such confidences your Souls shall not prosper, for God will lay open all.

4. Our Sin and wretchedness appears in this; When we go about to hide our sin, it argues a great measure of Judicial obduracy, and hardness of heart, to be upon us; is not this a hard heart, that yields not to the Testimony of Conscience; and stands it out against inward checks and convictions, nay, it may be against terrors, and horrors of Conscience? It may be when the soul looks within it self, 'tis a *Magormissabib*, a terror to it self; yet it falls not down in Confession before the Lord. Oh poor Soul, what if God should leave thee sealed under this hard heart, and say of thee as of *Ephraim*, *He is joined to Idols, let him alone; And he that is filthy, let him be so still; and he that is unclean, let him be so still?*

5. Our hiding of Sin doth lead into great Temptations: Thus *David's* hiding his Sin did; you see what Temptations to cover Sin was he led into; one Sin brings in and brings on another; seldom doth one sin go alone: *David's* Adultery must be hid with
making

making *Uriah* drunk, and sending a Letter to *Joab* to put him in the Front of the Bat-tel; how often is committing sins covered with lying, and then I know not the man, with standing in it, and then clapping an Oath upon the back of a lye; and thus is one Sin clapt for a cover upon the back of another : We see how *Adam* seeking to hide his Sin, brought him into further guilt.

4. It informs us then, what a dangerous condition Hypocrites are in if God will discover the guilty person : many persons go on smoothly, and carry the fair side forward, and yet the Lord sees, within is rottenness. Oh poor Souls, a day is coming that will discover the thoughts of many Hearts ; when God will turn mens inside outward, and cause them to wear their Hearts in their Faces ! O then will the Soul approved in the sight of God, be a blessed Soul ! alas, he is not a Jew that is one outwardly, but he is a Jew that is one inwardly, whose praise is of God, *Rev. 2.23.* and not of Man. Therefore it is we read God telling the Church of *Thyatira*, *He will make all the Churches to know that he is a God that searches the Reins, and Heart.* He will find out all hollow-hearted, rotten Hypocrites that creep into Churches : For Jesus Christ is there described to have Eyes like a flame of Fire ; viz. to make exact discoveries,

discoveries, both of things and persons: Oh what discovering days and dispensations hath God already brought upon us of late years; and yet greater discoveries are behind !

2. *Use.* Is it so that God will discover the guilty person ? then it is a word of Caution, *then take heed you do not hide your sin ;* Oh, poor Seamen of all men in the World should stand clear here ! should be cautioned here as well as others ! Therefore *Joshua* speaks thus to *Achan*, *Confess and give Glory to God, tell me what thou hast done, and hide it not from me.* This we are very prone to, as hath been already hinted. We read of some that are said, *To hide it like a sweet morsel under their Tongue. Though he spare it, and forsake it not, but keep it still within his Mouth.* What then ? *Yet his meat in his Bowels is turned, it is the gall of Asps within him.* Though they be mightily taken with it, and so as Children keep it as a sweet bit under their Tongues, and there hide it ; yet it is bitter when down, like the poyson of Asps, that kills suddenly. O poor Sea-men take heed of hiding your sweet bits.

1. If you go about to hide Sin, God will reveal it in his anger, he will speak to you in his Wrath, and vex you in his sore displeasure ; God's anger reveals *Jonah's* guilt : What was the matter the Storms and Winds were

were so high? O God was angry! What was the matter the Vessel had like to have been broken in pieces? Oh God was angry with one aboard, that was hiding of his Sin! If once God's anger be up, and be upon searching-work for guilt, he will find it out, he hath strange ways to do it in. The Sea shall rise up against poor Sinners one while, and the Earth another. We read an observable word of the Wicked; *Terrors* ^{Job. 20. 26, 27.} *are upon him, all darkness shall be hid in his secret places; which some understand, his hiding places, where he thought to keep himself close, and covered in the dark, shall be light and discovered; by hiding places, (are meant) private corners, and secret places, or means of retiring, or sheltering, which the wicked endeavour to find out for the avoiding and escaping of the Judgment of God: The meaning of it then, is this, that they shall be so far from finding any help, and shelter in those hiding-places, that they shall be discovered, and meet with nothing but misery and calamity; and this seems to be the sense of the place, by what follows, A fire unblown shall consume him; viz. The wrath of God here is compared to fire. But shall his sin go hid, now the Lords anger is up against him, and his Family for it? shall it go ill with him, that is left in his Tabernacle? now it is like to*
go

go ill with the House-Company, or Ships-Company? Why, what is the matter? Oh God is about discovering work; *The Heaven shall reveal his iniquity, and the Earth shall raise up her self against him.* Some understand it, That all the Creatures, Celestial and Terrestrial, animate and inanimate, shall be ready to minister and serve God in the executing of his righteous Decrees and Judgments against wicked men. As the Stars fought against *Sisera*, so God can cause the Stars in their influence to fight against poor Seamen; the Stars that so much befriend you. God raises up the Sea against you, the Winds against you, to discover the very guilt that you go about to hide.

2. Poor Seamen take heed of concealing and hiding your Sin; when God shall set it home upon you, you will then cry out so much the more of it. It is like poyson, if it be not vomited up, the person dies for it; as is said of some wicked men, *They have swallowed down Riches, and they shall vomit them up again, God shall cast them out of his belly.* Thus may it be said of poor sinners, that hide their Sin from God, when Conscience shall come and cause the secret poyson to work; Oh then what Confessions will there be to the Lord! as *David, I have Sinned: I said I would confess my Sin, &c.*
He

Joh. 20. 15

He did not go about now to hide it as formerly he had done. He had layn three quarters of a year in that fit of the Lethargy, the sleepy disease ; but now when God awakened him, Oh what Prayers and Confessions, and Tears doth he pour out to God ! Thus *Achan* though he had contrived to hide all, God, you have heard, brought out all, and then he confesses. So *Jonah*, here now God hath found him out, confesses all ; it may be in a Storm at Sea, so will you do, or on a sick-bed in a strange Country ; so will you do it may be going down into the bottom ; Oh then why should you now go about to hide it ?

3. Let poor Seamen take heed of hiding their Sin ; for they think to make the Sea a hiding-place to them ; yet Gods right hand can reach them where-ever they sail ; they cannot sail beyond the reach of Gods right hand. Oh ! God will make a long arm after you, but he will find you out : Gods right hand can reach beyond the Line. *Thine hand shall find out all thine Enemies, where-ever they are ; at Sea, or at Land, secret, or publique Enemies : Thy right hand shall find out those that hate thee.* Some carry it ; *Thy hand shall find vengeance for thy Enemies, for all thine Enemies.* Thine hand (one observes that the *Chaldee* reads it) the stroke of thine hand. Oh cannot this hand find you at the

Psalm 138.

Mr. Ainsworth.

Q

East

East-Indies, or the West-Indies ? or where-ever you go ? O poor sinner, thou that at present dost not feel the weight of thy own guilt, it may be ere long wilt feel the weight of Gods stroke.

4. Oh let poor Seamen take heed of hiding their sin, for this doth aggravate their sin: this is to add sin unto sin. When men do Sin, and confess, and presently are brought upon their knees for it, before the Lord; he is ready to forgive sin: *I said I would confess my sin, and thou forgavest me the iniquity of my sin:* But when men conceal and deny, Oh this aggravates and greatens it exceedingly!

5. O let poor Seamen take heed of hiding sin; for God hath said, such shall not prosper, whether they be Landmen, or Seamen, the word of the Lord stands sure, *They shall not prosper.* They may prosper for a while, as the wicked, which the *Psalmist* says, *flourishes like the green Bay-tree;* But however he prosper in the world, he shall not prosper in his design of covering his sins; for they shall be laid open and discovered to his shame; *but he that confesses and forsakes shall find mercy.* You see *Jonah* had success, and things hit with him a while, as in finding a Ship ready to set sail when he came to *Joppa*; yet we see he did not prosper in his design.

Prov. 28.
13.

6. Oh

6. Oh let poor Seamen take heed of hiding guilt, for this will bring Terrible and dreadful storms. Guilt usually is a storm-breeder; it was so here with *Jonah*; it was *Jonah's* secret guilt that did raise this storm; and Oh then poor Souls, what will you do, when ready to sink, and your hidden unpardoned guilt looks you in the face! will not the Mariners then be afraid, the stout-hearted Mariners? will not they then be terrors to themselves? and terrors to all round about them? Oh what terrible Lectures will Conscience read poor guilty Seamen, when they are in their distresses?

3 *Use*. Is it so that God will find out the guilty person; then it is a word of Exhortation to all Seamen, and other poor sinners, that they would confess their sin to the Lord. I bespeak you, and beseech you in the language of *Joshua* to *Achan*, My son confess and give glory to the Lord. You have heard it is in vain to hide it from him: Oh therefore come to the Lord with that humble confession of the Church in *Ezra's* days. *O Lord God of Israel, thou art righteous, for we remain yet escaped, as it is this day; behold we are before thee in our trespasses, for we cannot stand before thee, because of this.* O how many poor Seamen may say, we are yet escaped; escaped such a storm, such a

Ezra. 10.

fatal tempest unto others, and yet we are before thee in our Trespases, and cannot stand with comfort and confidence before the Lord, because they have again broken his Commandments after their eminent deliverances and salvations: And that you may fall down before the Lord in humble confession, consider these following Motives:

1. This is usually the beginning of a kindly effectual touch of grace upon the heart: The poor Prodigal upon his first return unto his Father, says, *Father, I have sinned against Heaven, and before thee*; his first work upon his return is Confession. We read of a great success the Gospel had in *Luk. 15.* *Paul's day, and many believed*; and as soon as the Gospel touched kindly their Souls, they confessed, and shewed their deeds, (saith the Text) laying open their hainous sins, by way of humble confession, as *Ephraim* did, so it will be with a poor sinner; *As a Bullock unaccustomed to the yoke*, he confessed he had been. Lord, will the poor Soul say, what a vile wretch have I been! with *Paul, of sinners I am chief*; a Blasphemer, a Persecuter, an injurious person. When *Paul* was humbled, Oh how he confesses then, what a wretch he had been!

2. This puts poor Souls under a promise. O now upon thy knees poor sinner, while thou

thou art confessing thy sin, thou mayest put into plea and suit God's Promise; and Oh what an excellent way is this of dealing with God, to be bewailing your sin, and at the same time be pleading Gods Promise for pardon; this is right evangelical Repentance, to have one eye upon sin to humble you, and another eye upon the promise to quicken you up to believe your pardon: usually legal sorrow keeps an eye upon guilt, but forgets to keep an eye upon the Promise. Now, poor Soul, it is thy only way to confess under a Promise, *If we confess* I. Jon. I. 9. *our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.* Oh now he is engaged as a faithful God, to pardon poor Souls: Oh faithfulness is his name; and he will not, nay, cannot deny his name; and now he can be just in the pardoning, as well as in the punishing of sin.

3. Motive to Confession of sins: you have comfortable presidents upon record, of great sins and sinners pardoned upon confession, nay, upon the serious purpose of humble confession: We read of Gods readiness to pardon, even in a case of great guilt; this we have in *David, I said I would confess my sin, and thou forgavest me the iniquity of my sin;* which was a piece of guilt highly aggravated, and circumstantiated.

Luk. 7. 44. 47. *Mary that was such a poor Penitent that we read, she washed the feet of Christ with her Tears; (and must not here be most eminent Confessions poured out with these Tears?) And it is said of her, Her sins that are many are forgiven her for she loved much.*

4. Motive to Confession of sin. If you deny it, it will be proved against you; and Oh what a folly is it for a Prisoner to deny the fact before the Judg, when he knows it will be proved against him. *Thou hast set our iniquities before thee, our secret sins in the light of thy Countenance.* As it is the comfort of Gods people that he keeps a Book of Remembrance of their sufferings: So it is the terror of wicked men that he keeps a Book of Remembrance of their sins. There is the Conscience of the poor sinner will be called in as Gods witness against the guilty Malefactor at the bar. That is an observable place in the Prophet, *We roar all like Bears, and mourn sore like Doves; we look for Judgment, but there is none; for Salvation, but it is far off from us: For our Transgressions are multiplied before thee, and our sins testify against us.* They did bear Testimony against them. Oh poor Seamen, have not you many times in your extremities and distresses at Sea, felt the terror of this Testimony? have not the iniquities of your heels compassed you about?

5. Motive to Confession of sin. *The King of Israel is a merciful King*; It is this merciful King that the Soul presents it self before in humble Confession. This was the motive to the Servants of *Benhadad*, *We have heard that the King of Israel is a merciful King; and they came with Ropes about their necks*. O poor Souls, if you come to this merciful King with ropes about your necks, Confessing you deserve to be turned off the Ladder, and to have a righteous sentence executed upon you, he will meet you with a pardon in his hand. This King sits upon a Throne of Grace upon the Mercy-seat, giving out his Pardons daily to humble Penitents. Now we read that the Book of the Law which contains all in it, all poor sinners Enditements, it was put into the Ark, and the Mercy-seat covering it was above it: Oh this was shadowed out by it; Mercy triumphs over Justice in the Lord Jesus Christ. Oh then poor sinners bring your Confessions to the Mercy-seat.

Oh let all poor guilty Seamen, and all other poor guilty sinners confess their sins over the head of the Lord Jesus Christ. The Priest was to confess all the iniquities of the people over the head of the Scape-Goat; noting to us, that we must take Christ into our Confessions; all poor sinners Confessions should fall upon the head

Exo. 25. 20

of Christ. Now poor sinners, and poor guilty Seamen, ask your own Consciences, Whether you had not better carry your Guilt before the Lord in humble Confessions, than have the Lords just and righteous lot find it out, either to the Confusion or Condemnation of your immortal precious Souls? O let this Text never be forgotten by you when you come under Sea-temptations, or Land-temptations; Oh, *but the lot fell upon Jonah!*

F I N I S.



The Day of God's Patience to Sea-men improved.

In several SERMONS.

Eccles. 8. 11.

*Because Sentence against an evil work is not
speedily executed, therefore the heart of the
Sons of Men is fully set in them to do evil.*

IN these words we have,

1. God's Patience with Sinners. *Sentence upon an evil work is not speedily executed.* And we have cause to cry out, O the Patience of God !

2. We have Sinners Impudence in their Sin. *The heart of the sons of men is fully set in them to do evil :* and we have cause here to cry out, O the Obstinacy of Sinners !

The first part of the Text is God's Patience, where we have considerable these things. 1. We have God set out as a Judg,
in

Proprie in that Metaphor of passing Sentence ! which
judicis est is a forensick term proper to Courts of Ju-
cum mul- dicature. God is here set forth as a Judge
Et ante, upon the Bench, who hath a righteous Sen-
vel paxam tence to pass upon poor guilty Malefactors,
per sen- like that of the Prophet: *† Even a full Wind*
tenria n *from these places shall come unto me.* Now also
erogat : it will I give Sentence against them : a Wind
is the Sen- of God's Judgments, so full that they shall
tence of a not be able to resist them, (some read it a
Judg de- fuller Wind than those they use to clean seand
creting, or fan Corn with : a full Wind, a Wind full of
multa, or a curse and calamities : or, a Wind blowing
penalty to in its full strength) it is God giving Sentence
be inflict- in a way of Judicial Process ; I will utter my
ed on the Judgments against them touching their
guilty per- wickedness, I will do Execution upon them :
son, it is called a giving Judgment, *Jer. 39. 5.*

† Jer. 4. 13

2. Is this Judge upon the Bench hasty to pass his Sentence? is he but a word and a blow? Sentence-passing is not a rash work; O no, he is *slow to wrath*. O how doth this Judge deliberate the business! he is loth to proceed to Sentence; he hath a regret in his bowels (as he said) in that case: *How shall I give thee up, O Ephraim! I know not how to do it. I will not execute the fierceness of mine anger.* God puts off the execution-day, he consults his own Bowels, and resolves he will wait a little longer, he will reprieve the Prisoner; he will stay the other year

Hof. 11.
8, 9.

year, *Spare it this year also.* — *Sentence is* Luk. 13.8;
not speedily executed. You know there is
 not long betwixt Sentence-passing in our
 Courts of Judicature, and Execution-day ;
 but it is otherwise in God's Court ; a long
 time betwixt Sentence and Execution.

3. Here is the guilt that falls under the
 Sentence ; — *because Sentence is not speedily*
executed against an evil work. Sentence re-
 fers to some Law violated and broken ; this
 is sin, called *an evil work.* — Now the Law
 being broken, it calls for a passing of the
 Sentence.

4. Here is the Righteousness of the Judge,
 though here is Mercy and Lenity, *Sentence*
is not speedily executed ; yet it is past, here is
 his Righteousness : he doth not wink at it,
 he doth not bear with it, but passes a Sen-
 tence of Condemnation upon it. Though it
 be not speedily executed, yet it is past, and
 shall be in due time executed ; if he spare
 you now, he will not do thus always. *After*
a long time the Lord of those Servants com-
eth and reckoneth with them, Mat. 25. 19. It
 seems long forbearance is no forgiveness.

1. When *Sentence is not speedily executed* upon
 others, they see many go on in Sin, and pros-
 per, after their Reprieves from Death and
 Danger. 2. When *Sentence is not speedily*
executed upon themselves. *Because the Bench*
and the Gibbet do not stand both together ; be-
cause

cause the Sin and the Sentence, the Sentence and its Execution are not on the same day; therefore there will be no Sentence, no Execution: as if because it's Sun-shine to day, there were no fear of a Storm for many days after. Thus one upon it.

The 2d Part of the Text, is the Sinners Impudence, or the Malefactors Impudence under the Judges forbearance and patience; How doth he improve the lenity of the Judge, is he bettered for being spared? doth he fall down upon his Knees, and sue out his Pardon? doth he cry, *Good, my Lord, have Mercy?* doth he admire the Patience of God, and Goodness of God, so as to be led to Repentance by it? O no, he is worse, and worse; Sinners are not bettered by being spared. *The Heart of the Sons of Men is fully set in them to do evil.* Observe how their Impudence in Sin is set forth.

1. They do not only commit Sin, but their Hearts are in it, which argues their delight to lie in it, their Wills, their Affections: Sin hath their Hearts. A Godly Man may sin, O but Sin hath not his Heart! he doth (as *Paul* saith) what he allows not; there is something that gnaws him, that reproves him, that sayes to him. *O do not this abominable thing which God hates.*

2. The Heart of the Sons of Men (*viz.*) all sorts of Sinners, it is become a general thing,

thing, an epidemical Disease. This is now a common thing.

3. Hearts set in them: they are fixed in their purpose. A Mans Heart is set upon that he is resolved upon. What a Mans Heart is set upon, 'tis hard to get it off. We read of setting our Affections on things above.

4. The Heart being thus set, may it easily be gotten off again? O no! *fully set in them to do Evil*, (viz.) fully resolved and fixed. A Metaphor taken from a Ship under full sail. The same word, we read in the New-Testament, *fully perswaded*. (Thus the * Sept. read it.) They are carried down the Stream with full sail. They have a fair Wind for Hell, and they are resolved to take it; They are hardened in Sin by God's delaying his Judgments. Some read it, *It is full in them to do evil*; they have not some motions or debates, but the case is fully stated, and determined; therefore the hearts of the sons of men is *full in them*, some read it; others, *is bold in them*: others read it, *therefore the sons of men do evil*, ἀφόβω καρδία, with a fearless and presumptuous heart, some read it. The phrase speaks an height of confidence and resolvedness in sinful courses, say our Annotations. They are so full of it, they have no room in their hearts for better thoughts and counsels.

* Διὰ τὴν
ἐπληρο-
φάνην καὶ ἀνδρείαν

Obfer-

Observations are these :

I.

God is a Judge that very often grants out his Reprieves for great Malefactors. Or thus Though it is true, God is a Judge, yet he exerciseth great Patience towards gross Malefactors.

II.

That God's Lenity and Long-suffering is often greatly abused by poor Sinners.

III.

It is a great Sin in the Sons of Men to go on in Sin, after God hath reprieved them from a Sentence of displeasure.

I will begin with the first. God often grants his Reprieves to great and gross Malefactors, and exercises a great deal of Patience towards poor Sinners.

As soon as the World was created, Sin crept into it. See how early men begun to rise up in rebellion against God; in the old World, all flesh had corrupted his way, and there was a deluge of Sin broken in upon them, which made way for a deluge of Wrath. *Gen. 6.3. Says the Lord, my Spirit shall not always strive with Man. I will strive long, and have Patience long, though not always, and he gives them a very long reprieve, an hundred and twenty years. And if they repent, and return, then I will not pass on to Sentence against*

against them, in bringing the Flood upon them.

And, O what Patience had God with the Vineyard of the Jewish Church! *I have held my*

Isa. 24. 1.

Peace (saith he) for a long time, but now will I cry, as a Woman in Travail, &c. That Scrip-

ture is very full to this purpose. *Three years have I sought Fruit on this Fig-tree, and found*

Luke 13. 7, 8, 9.

none. The Fig-tree was the Jewish Church,

upon whom God waited in the Ministry of the Gospel, for their fruits, and passes Sen-

tence upon them, *Cut it down, why cumbereth it the ground?* but was it then executed?

were the Romans then let in upon them? O no; *Spare it this year also.* He spares it

Some un-
derstand it
of the Ro-
mans com-
ing to cut
them down

a little longer. O the patience and long-suffering of God! The Gospel is called,

the Word of his Patience. How is God said to wait to be gracious, that his mercy may

be exalted? What are your lives made up of (you poor Sea-men) but the infinite pa-

tience and long-suffering of God both at Sea and Land? What is the day of your

lives made up of but the day of God's Pa-

tience?

1. The first Reason why God gives forth

his Reprieves to very great Malefactors, and exercises so much Patience to poor Sinners

is, because he will make himself known to be Judg of Life and Death; He will be

known to be Judg of all the Earth. He

passes

passes sentence, and he reprieves at his own pleasure; as is said of that great Monarch *Nebuchadnezzar*, whom he would be slew, and whom he would be kept alive, this is true only of God; life and death are in his Power: he kills and makes alive. *Isa. 38.* *beginning.* *Hezekiah* lay at the point of death, prepares himself as a dying-man, makes his dying appeal to the Lord, & yet we see how the Judg of all takes off the Sentence, and reprieves him for 19 years. O poor Sinners! how many of you have been reprieved at Sea, reprieved at Shore, from deaths and dangers! and yet do you know he is the God of your lives, and say to him, as *David*, *My Prayer shall be to the God of my life*; after God had saved him from the waves and billows of his Displeasure? Death must have his Commission signed by this Judge, before he can pass to Execution. We read of the going forth of the Pale Horse, the Rider's name was Death: He goes out to execution, to kill with the Sword, and with Hunger — But first you read, that *Power was given him over the 4th part of the Earth*: — This Judg spares, or executes as he pleases,

2. A second Reason why God spares many times the Execution of a past Sentence is; that his Patience and Goodness might lead them to Repentance; this is God's End in reprieving them, that they might

might sue out their Pardon. When Persons are at the Assise reprieved, they have till the next Assises to see out their Pardon ; but if they do not, the Judg passes on to Sentence. That of the Apostle is a great Text, *Despiseſt thou the Riches of his Goodneſs, and Forbearance, and long-Suffering, not knowing that the Goodneſs of God leadeth thee to Repentance !* &c. He doth not only forbear poor Sinners, but ſuffers long with them, to bring them to Repentance. *He gave her ſpace to repent in* — which would have prevented the Execution of the Sentence. O poor Souls what are you doing ! ſince God hath reprieved you, and ſpared you from that blow, that was fetching againſt you : are you daily with God upon your Knees ſueing out your Pardons ? this is the work of ſuch as have the Sentence deferr'd. O that poor Seamen that walk on in their ſins after ſparing mercy did but conſider, an Execution may come after a Reprieve ! you are but reprieved, not pardoned : if you do not repent, the Execution may come the next Voyage, though thou art ſpared this.

Rom. 2. 4.

Rev. 2. 21.

3. God doth often defer the Execution of the Sentence, becauſe he will have every mouth ſtopt in the appearance before him, at the great Court-day ; there are days you know called *Court-Days*. O my beloved,

R

there

Rom. 2.
19.

there is a Day coming, that is the great Court-day : these are all but petty Court-days, to that which is coming. Now this Judg will have all mouths stopt, and all the World become guilty before him : as he that had not on the Wedding Garment, he was speechless ; so poor Sinners will be speechless in this Court. You poor Sinners, that have enough to say now, and have pleas for your putting off your Repenting now, will not have a word to say then. — What wilt thou say to this question, poor Sinner, had you not space to repent in ? poor Sinner, had not you means of the Gospel to lead you to Repentance ? had not you your lives spared from many a danger ? and were you not often saved out of the Jaws of Death, that swallowed up others ? Think before-hand Sinners of Answers to these Questions ; for assure your selves they will be propounded unto you, when you are silent : will not God say, *Thou art inexcusable, O man !* O poor Sinner, thou art inexcusable that hath been thus spared, and yet run on in sin from day to day.

Psal. 39.
13. d

4. God doth often defer the Execution of the Sentence, at the cry of the Prisoner; the poor Soul cries to him, Good my Lord, have mercy, spare me, that I may recover strength before I go hence. Now these cries pierce, the very Heart of this merciful & pitiful

riful Judg. It is a said of poor dying-man: *He shall pray unto God, and he shall be favourable unto him; he looketh upon man, and if any say, I have sinned, and perverted that which is right, and it profits them not: He will deliver his Soul from going into the Pit and his Life shall see the Light, — and to all these things God often worketh with man.* Twice or thrice God worketh these things with man, spares him thus, defers Sentence thus. When dying-men pray, God pities them. Thus it is said of the poor Seamen in the Psalms: *They reel to and fro, and stagger like a drunken Man, and are at their wits end —* or all *their Wisdom, or swallowed up* (as it is read). And now what course do they take in this desperate condition? *Then they cry unto the Lord in their trouble:* But will God hear their Prayers now, who it is likely used more Oaths than Prayers when they were out of such dangers? what, the Prayers of profane persons, will they reach God's Ears? and bring any answers down from Heaven? *He bringeth them out of their distresses.* You see here God executes not his Sentence speedily, but spares them graciously, when they cry to him, though it may be they do but cry as distressed persons. God may hear them as creatures in danger and distress, and deliver them as he hath a desire to the work of his own Hands, and it is not to be

Job. 33.
 26, 27,
 28.

Psal. 17.
 27, 28.

questioned, but God often hears crys in such cases.

5. God many times defers the Execution of his Sentence, to try poor Sinners, if they will be as good as their vows and promises. It is natural to persons in distress, to make vows and promises, that if God will spare them from death and danger, they will become changed men and women in their lives : so natural to us that we read of

Jonah 1.
16.

Heathens making vows. *Then the Men feared the Lord exceedingly, and offered a Sacrifice unto the Lord, and made vows.* Though it be uncertain whether these poor Heathen Mariners were converted at this time, yet it seems they were mightily stirred up under the apprehensions of their Deliverance ; so are many, when the Lord spares them, and tries them how they will walk before him. O how often hath God this righteous Judg been merciful to you, and spared you, some at sea, some at land ? But where are your vows that your Souls have uttered in the day of your distresses ? do not they ly on your hands unpaid to this day ? may not you say at Land as *David* did : *Thy Vows are upon me O God !* Thy Vows for delivering thee from the Plague, or giving thee thy life in such a Fever, in such a desperate Sicknes ? and may not you say, *Thy Vows are upon me at Sea, for giving me* de-

Psal. 56.
11, 12.

deliverance from such a Storm, from such a bloody Sea-engagement?

6. Sirs, God takes especial notice of Vows, *For thou, O God, hast heard my Vows.* *psal. 61. 5.* Though you forget them, God remembers them, and spares you to try if you will perform them. God will spare sometimes to see if you will make Conscience of payment of Vows, and say with David, *I will pay thee* *psal. 66. 14, 15.* *my Vows, which my Lips have uttered, and my Mouth hath spoken, when I was in trouble.*

Application.

Is it so, that God many times defers the execution of his Sentence upon poor Sinners?

1. Learn we hence the infinite Patience of a provoked God. O how slow is God to Wrath! but swift to shew Mercy. When he comes to give forth Mercy, he comes as he did to the Prodigal, *He ran, and fell upon his neck and kissed him;* *2Pet. 3 9.* but when he comes to execute Sentence, O what demurs, and stops doth he take! what Commentaries hath God given most of us of that Scripture! *But his Long-Suffering to us-ward, he is not willing that any should perish but that all should come to Repentance.* Why wast not thou spurned into a world of Eternal Misery, as soon as thou peep into the world

of Sin, and Vanity ! Or, why upon thy first act of Rebellion against an holy God, wast not thou sent before his Judgment-Seat, to answer for thy bold presumption ? or when thou layest upon a sick-bed, given over by Friends, by Physicians, by thy self also, why then did not God's grim Serjeant Death break up a Writ upon thee, to appear before this Righteous Judg : Or why, when thou wast in the last Storm at Sea, did not thy trembling Soul take its leave of thy almost dead, and drowned body ? Here is the Reason : The Patience of God was resolved to stay one year, or two more, and said, spare it this Voyage, this year also ; as *Paul* cries out, *O The height and depth of the love of God !* &c. Why dost thou not cry out, every Deliverance from a Storm, from a Sea-Engagement, every return to thy Family and Relations ; O the Patience of God ! O the Forbearance of God ! O the Long-suffering of God !

2. Learn we hence that God is an absolute Judg, who hath all our times in his hand: Other Judges have their instructions and commissions, and must go no further than their Instructions and Commissions ; but this Judg is independent and absolute, this is the great Judg of Life and Death.

David had learned this good Lesson, *All my*
psal 31. *times are in thine hand :* and indeed it is a
 15. Lesson

Lesson that many Sinners have to learn; nay, it is harder to learn than we think of. This Judg Reprieves and Executes whom he will: he Reprieves whom he will, he pardons whom he will, he Executes the Sentence when he will and upon whom he will also: as he can add a lease to any of our lives (with *Hezekiab*) so he can seal a lease of Ejectment when he will; as he did, *This night shall thy Soul be required of thee.*

3. If God defer the execution of the Sentence upon great Malefactors, learn we hence how loth the Lord is to shew and make known his severity. Acts of Mercy are God's delight, but he calls Acts of Justice his strange work. Judges that are compassionate, how loth are they to pass Sentence? this goes to their Hearts. In the Name of God proclaimed before *Moses*, you see how many Titles, and glorious *Exod. 34.*
 * Epithets you have to set off his Mercy, to *As one well ob-*
 a very few to set off his Righteousness and *serves up-*
 Severity: *The Lord God, gracious, merciful, on it.*
long-suffering, abundant in goodness and truth, &c. And so he goes on as upon a pleasing Subject, that one cannot get off. He begins with mercy. (to note says one) that mercy lies uppermost in the Heart of God, it is above; and Justice, that lies at the bottom of all, therefore it is mentioned in the last place. Judges pronounce Sentence the last of all

Hos. II. 8.

the Affizes : Thus God when he came to pass Sentence upon *Ephraim*, with what a contest was it in his own bowels ? *How shall I give thee up, O Ephraim ! how shall I deliver thee, Israel ? how shall I make thee as Admah ? how shall I set thee as Zeboim ? my heart is turned within me, my Repentings are Kindled together.* We see this in Christ, when he came to pass Sentence of Judgment upon *Jerusalem* he did it with Tears :—when he came near the City, he wept over it. O ! if poor Sea-men did but think they heard God say O poor Soul, how should I destroy thee, sink thee, summon thee to appear before my righteous Tribunal in a Christless state ! would not this move and melt you into an improvement of the day of God's Patience ? Thus God's Bowels work towards you, poor Souls, though you know it not.

4. If God defer Sentence upon great Malefactors ; then Learn we hence the righteousness of this Judg ; he doth not let an evil work go without passing Sentence upon it, though he may let the Transgressor go at present without deserved punishment. The Judges righteousness appears in sentencing the Sin, and his clemency appears in reprieving the Sinner. This righteous Judg cannot behold iniquity, *viz.* so as to approve of it; though he spare sinners afterwards, yet he will Sentence them he will tell the Sinner what

what he might do in Justice and Righteousness, though he intends clemency and mercy : he will tell the Sinner he deserves to die, to be executed, though he will at present spare him.

5. If God defer Sentence as to it's execution upon great Malefactors, then Learn we hence the great folly of poor Sinners when they are under their Reprieves, to neglect their time, to misimprove the day of the Lords Patience and long-suffering, in not suing out their Pardon; can there be greater folly than this in the world? nay, Is not this folly and madness, when Prisoners that are Reprieved by the clemency of the Judges, do spend their time in Ranting and Roaring, in drinking until the next Assizes come, and then their Pardon will be called for? but for Souls then to say, they lost their time, slipt their opportunities, to procure a Pardon! O what folly now do they see their Souls run into! O pray, Sinners, this be none of your Cases! what do you with Reprieve-time? how do you improve it?

1. Is not this great folly? your Reprieving-time was given you for a Repenting-time: *I gave her space to Repent, but she Repented not.* You will see your folly, poor Sinners, when God will put it to your Consciences, did not I give you time to Repent? time to sue out your Pardons in? time

to make your peace with God in? is it not folly to have time for work and to lose our opportunities? how many thousands now in Hell crying out, O what a day of Grace had we once! O what a day of Patience had we once, to work out our Salvation with fear and trembling, but it was lost upon us! You say they are fools that lay up nothing for a rainy day, that have good trading: and O what are they that lay up nothing for Eternity! is not this a point of greatest Wisdom to redeem your time? what doth God give you time for? is it to swear, or pray? is it to drink? is it to gratifie the lusts of the flesh? is it to treasure up Wrath against the day of Wrath? O no, poor Sinner, it is to sue out thy Pardon, to make thy peace with God.

2. Is not this great folly to misimprove that time of God's Patience with you, which when lost can never be recalled and recovered? you cannot call time again (as that poor distressed soul said upon her death-bed, *Call time again, call time again*) when times glass is out it will never more be turned; times glass runs into Eternity, and Eternity hath no glass, no bounds set to Eternity. O dread that word, *Time shall be no more*. A time of Gods Patience, a day of God's grace, a wooeing time, a sparing time, a waiting time shall be no more. O
what

what folly is this then to misimprove a present day ! if thou wast at the end of thy present Life, to live over again thy years, to live over 40, 50, 60, years, thou might have some excuse for thy neglect of suing out thy Pardon now : but did you ever hear or read of any, after sentence executed, came to live here again ?

3. Is it not great folly to misimprove that day of God's Patience you now injoy ? you are not like long to injoy it, it hasteneth and goeth away, the day goeth away, and the shadows of the evening are stretched out upon us, your stay here is but short, you know the Apostle tells us time is short. If a Person should be sent into some foreign part of the Earth, or into any remote Plantation, and his time of stay very short, but his business great of Life and Death, would he not think it folly to lose any of his time ! this is the case ; here we are sent into this World upon business of Life and Death ; and our stay is but very short, and shall we not then improve it ? When you are shortly to go to Sea, O what haste do you make ? up early, and to bed late, and no opportunity slept. Travellers will lose no time in short days, and why should any of us do it in reference to our Souls ? it may be, poor Sinner, thou art willing to delude thy self, and to think of a far longer day : as that fool in the Gospel

pe

pel did when he said, *he had goods laid up for many years* : so it may be thou art saying in thy Heart, the execution-day will not come this many years. But what if God say, *This night shall they take away thy Soul*, or the next night. O what folly is this to put the evil-day far from you ! do you know how soon the swallowing sinking Storm will come poor Sea-men ? do you know when you go out, but you may come short home ? you may ensure your Ships, but can you ensure your return home ?

4. Is it not great folly to misimprove the day of God's Patience ? for whither you go after this life-time there is no work, there is no repenting-work, that will bestead poor souls in order to an alteration of Estate and Condition. Hell is full of Repentance, but that Repentance cannot purchase them, neither Reprieve, nor Pardon. *There is no work in the Grave whither you go.* And will you then, poor Sinners, be such fools, as to neglect that now which you never can have an opportunity to do it in ? O poor Soul, remember the dark night comes, in which no man can work. Now is only thy working time ; the living-time must either be thy dying-time, or else thy Soul is for ever undone. The Grave is too dark a Shop to do any Soul-work in : O ! see then thy folly before it be too late,

Eccles. 9.

10.

John 9. 4.

5. Is it not great folly, to neglect to do that which if not done your Souls are undone for ever, (*viz.*) suing out your Pardons : either you must be pardoned, or you are lost for ever ; either Pardoned or Damned. You Judg it great wisdom to do that which is of greatest Consequence. (Sirs, I tell you) there is nothing of that Consequence in the world that suing out Souls Pardons is of : is not that of great Consequence thou cannot live without ? cannot live comfortably without, joyfully without ? what is a guilty condemned Malefactor's life while he doth live, but a life of doubts and fears, more like a death than a life ? and is not that of great consequence which Souls cannot die without ? it may be some of you may make a shift to live without your Pardons ; but I will tell you of something you cannot die without, (*viz.*) your Pardons. Can you die comfortably, rejoyceingly without a Pardon ? can you smile upon Death when death frowns upon you, without you have got a Pardon in your Bosome ? can you laugh when you are launching into that Tremendous Ocean of Eternity if not Pardoned ?

6. O The folly of poor Sinners to neglect that which they came into the World to do (*viz.*) to sue out their Pardons, while under a Reprieve from the Sentence ; every
man

man is under a Sentence when he comes into the world, under a Sentence of Death, but the Lord who is the Lord of Life, he Reprieves them for so many years and in those years he designs to give them opportunities, to sue out their Pardons: What though the Sentence of death temporal may not be prevented, yet the Sentence of Death Eternal may be prevented. And is not this folly to neglect that you came into the World for? O consult sometimes your own Souls! did you come into the World to live after the flesh? to satisfy and gratify your sensual hearts? had God no higher ends in giving you immortal Souls?

2. Use. Is it so that the Lord many times defers the Execution of the Sentence, then it is a word of Caution; O then poor Sinners, take heed of not answering the sparing mercy of God! take heed of unanswerable walking to Sparing mercy. There are several things we may be cautioned against by this Doctrine:

1. Take heed of saying in your Hearts, *because Sentence is not speedily executed*, it will never be executed: no Sinners, long forbearance is not forgiveness; Reprieves are no Pardons: thou liest under the Sentence still, though Execution be suspended. But O how prone are Sinners to think when they are delivered from this Death,

and,

and from that danger, either at Sea or Land, that now it will never be ; or that the Sentence is turned into a Pardon ! We read of some *saying in their Hearts, their House* Luke. 12. 18. 20. *should continue for ever* : did not some of you say so of your ships, and of your Trade ? he said, *he had goods laid up for many years* : this was his conclusion : but at this very time you see the Sentence come out against him, & God would not spare another night.

2. Take heed of saying if the Sentence be executed, it will be long first ; this is because you are spared and Reprieved, to put the evil day far from you—which is a very dangerous thing. Will not God say to such, as he did to them ? *Say unto them, Thus saith the Lord God there shall none of my words be prolonged any more, but the words which I have spoken shall be done* : what was the matter with this people ? *Behold, they of the House of Israel say, the Vision that* Ex. 12. 27 *he seeth is for many days to come, and he* 28. *prophesieth of the times afar off* : So did he in the Gospel, *O my Soul take thine ease, thou hast goods laid up for many years.*

3. Take heed of sucking in Atheistical Pf. 50. 21. Notions under your Reprieves. When Sen- 22. tence is not executed, many Sinners begin to think, that God is become like unto themselves. God tells great Malefactors they had done so and so, and God he kept silence

Mr Ains.
in Loc.

Mat. 2. 17.

silence ; he did not presently pass Sentence upon them and call them forth to Execution: what did they make of it? O! wickedness in the height ! Atheism in the height ! *Thou thoughtest I was altogether such an one as thyself* (* one observes the *Chaldee* paraphrase upon the Text) *thou thoughtest to be for ever, to be like Gods; but I will in powerful Wrath take Vengeance upon thee, &c.* Others carry it that they thought God *did connive*, and wink at their Sins, because that he did not immediately execute Judgment upon them. This is called in Scripture a wearying God, *Yee have wearied the Lord with your words, yet ye say wherein have we wearied him? when yee say, every one that doth evil is good in the sight of the Lord, and he delighteth in them, or where is the God of Judgment?* The Heathens often stumbled here when heinous provocations were not suddenly under a Sentence from Heaven :

*Cum rapiunt fata mala bonos ignescite fassus
Sollicitor nullos esse putare deos.*

Psal. 55.
19.

And I am afraid this is a growing sin, both at Sea and Land. We read of some because they knew no changes, therefore feared not God, (*viz*) grew into Atheistical notions about the management of Gods administrations

ministrations in governing the World.

4. Take heed of running into the same sin, you had with trouble upon your conscience when you lay under the apprehension of your approaching Execution. There are some Sins that do more walk in the Consciences of Sinners than others, especially under the approach of the Execution day, and whatsoever that sin be, O set a strict guard over it! When God spares any of you, is it your company-keeping? is it your unjust dealing? is it your Sabbath-profanation? is it loss of time for your precious Souls? O take heed of Returning to that, after Sea-deliverances and after Land-deliverances. Might not that which a dying*Sea-man lately uttered, prove a Sermon to you, even at his execution? *O that Sea-men might take heed of Women and Pride, which had a great hand in bringing him to that dismal end.*

*One of them that was lately executed at Execution-dock.

5. Take heed of running into the same neglect of duties that thy Soul was burdened with, when under apprehensions of a Sentence to be executed. Many have had their Omissions, as well as Commissions, walk in their Consciences; as not setting up the worship of God aboard your Ships, and in your Families, or not reading the Word. I was once with a Captain of a Ship upon a sick

sick Bed, that complained heavily of neglecting Prayer. O how prone are we to run into the same neglects, when God defers the Sentence to a longer day !

The last word of Use is this. O then Sinners make a good Improvement of Gods sparing mercy, when you are under your Reprieves. A wicked man, says one, makes a very ill market of his long day of Gods

Rom. 2. 4. Patience : the Treasure he gets is all black money ; his Earnings are wrath and that against the day of wrath (according to the Apostles words). We have a word in Job

Jol. 21. 30. to this purpose ; *The wicked are reserved to the day of destruction ; they shall be brought forth to the day of wrath.* The Hebrew word here translated *wrath*, in the Verb signifies to be angry, and to defer and protract or put off. To note (sayes one Expositor upon it) That when God forbears, only to shew his Anger, he is then most angry ; and that ~~the~~ Slowness of Punishment shall be recompenced in the weight of it.

Eccles. 8. 11.

Because Sentence is not speedily executed against an evil work, therefore the Hearts of the Sons of men are fully set in them to do evil.

WE have done with the first part of the Text, (*viz*) the Patience of God, as a Judg putting in a Demur o the execution of the Sentence! now we are come to the 2d part of the words (*viz*.)

The Malefactors Impudence, or evil Requital of the Judg, for his Reprieve, and Sparing mercy. How do the Malefactors carry it now they are come off with their lives? are they Reformed men? do they live at another rate? do they forsake their foolish courses, and live unto God? O no! they are as vile as ever! they are as debauched as ever, as dissolute and desperate as ever; their Hearts are fully set in them to do evil; they are still resolved to follow on their old Trade. This brings us to the other great Observation in the Text.

S 2

That

That it is a great sin in the Sons of Men,
to go on in Sin, after Reprieves from
a Sentence of God's displeasure.

This highly aggravates their Sin, to re-
quite the Lord with evil for so much good.
A people spared by the Lord, saved by the
Lord, and after all this, thus to sin against
the Lord; as though Men were *delivered*
to do all these abominations. See what the
poor Church argues: *And after all that is*
come upon us for our evil deeds, seeing that
our God hath punished us less than our iniqui-
ties deserve, and hath given us such delive-
rance as this: shall we again break thy Com-
mandments? &c. What, after such Delive-
rances as some of you have had at Sea, and
others have had at Land, to go on in sin-
ning against God? O what a black, nay what
a bloody aggravation of sin and guilt is
this! This was the great sin in the people of
the Jews, after Gods waiting so long upon
them, still to continue barren under all the
means of Grace to make them fruitful:
therefore God at last cut them down. This
is brought in as a charge against *Jezebel*,
that the Lord gave her space to repent, but
she repented not. The Long-suffering of
God waited upon the old World in the
days

days of Noah. But yet after all it was a sinful, secure, stupid old World, the Patience of God did not better them; they were spared, but not bettered: as we read of *Solomons Drunkard*; Yea, *thou shalt be as he that lyeth down in the midst of the Sea, or as he that lyeth upon the top of a Mast.* They have smitten me, shalt thou say, and I was not sick; they have beaten me, and I felt it not: when shall I awake? I shall seek it yet again. So do many Sea-men after sparing Mercy take their sins again, their companions again.

Reason is, Because the Sentence was just if it had been executed as soon as it was past upon the Malefactor. O poor Sinners, you had had no wrong done, if you had been carried immediately to the place of Execution. He that sits upon the Bench is no unjust Judge; His Sentence was a righteous Sentence, and that he should give thee a Reprieve from such a Sentence, why was this, but for his bowels of pitty and compassion, and thou to requite him thus? O what an heinous aggravation is this! hast thou not deserved to die long since (ask but thy Heart this question)? if thou hadst thy desert, hadst thou not been under the execution of the Sentence long ere this day? hadst thou not been in Hell and eternal

Misery? doth not thy own Conscience condemn thee, and clear God, and not thee? The truth of it is, it is a wonder he hath spared thee so long, and what run on still to provoke him! What, dare the Judge upon the Bench? this aggravation runs high, after mercy hath put in a Bill both for Body and Soul.

2. It is a great aggravation; because God spares and Reprieves Malefactors upon their good Behaviour, the Sentence is good still in Law, it is only suspended for the present, and it lies in the Judges Bosom whether he will execute it or no. And when the poor Sinner stands upon his good behaviour, O then who would provoke God, who stands upon such a bottom? Now if God carry it according to Mens behaviours, you had need look to it. *Then shall they cry unto the Lord, (saies the Prophet) but he will not hear them; he will even hide his face from them, at that time as they have behaved themselves ill in their doings.* God while he spares poor Sinners, lets them go upon Bond; he takes a Bond of good-behaviour of them. O! doth not the Soul promise, and resolve, and vow? this is thy Bond, thou wilt never be such a wretch as thou hast been, never be such a poor drunkard as thou hast been, nor never such an hater of

Micah. 3. 4.

of God, nor slighter of his Ways and Ordinances: Now God tryes thee, and takes thy Bond; but alas, poor Souls! how many thousand times have you forfeited your Bond? and is not this a great aggravation of guilt? A Vow is called in Scripture a Bond.

If a man vow a Vow unto the Lord, or swear an Oath, to bind his Soul with a Bond, he shall not break his words, &c. Numb. 20.

As men are bound with Cords or Ropes, that they cannot stir, so are Vows to tie and bind mens Souls to performance.

3. It is a great aggravation, because God hath given thee so long a time. Surely God doth not spare poor Sinners year after year, that they may treasure up Wrath against the day of Wrath! it is for another end, to lead you to Repentance, to work out your Salvation in with fear and trembling; to make your Calling and Election sure, to get your Pardon sued out, to get your Peace made with God: and will not this be put upon a sad account, to have so long a day, and spend it upon your lusts! or to lay it out only upon your worldly Concerns, as though there was no other World, or as though you knew not your Souls were immortal! You that think the prolonging of your day and time no mercy, let me ask you two or three Questions. 1. What do

you think the damned in Hell would give for a little time upon which might depend an alteration of their state and condition? O how would they be rejoyced if such a thing could be! would they spend time as you do? would they lose Sabbathis, as you do? would they hear Sermons as you do? would they Pray as you do? would they neglect their precious Souls as you do? Time (saies one) would be a good commodity in Hell, where a poor Soul would give a whole World for one inch of time. 2. What you that once received a Sentence of Death in your selves would have given for a renewing of the Lease! Sparing Mercy is renewing the Lease; and, O what would you have given for such a mercy? If *David* prayed so hard for a Renewing of the Lease, *Lord spare me, that I may recover strength before I goe hence, and be no more*; Then what a mercy would a Reprieve be to such poor Souls, that knew if they then had dyed, they certainly had perished to all Eternity? If an *Hezekiah* when he was to dye, turned his face to the wall and wept; then the Lord added 15 yeares to his Lease: O then, what may such a poor vile Sinner as thou do? 3. Is not present ease from eternal punishment infinite mercy? when thou first made bold to thrust

*Dr. Tho.
Goodwin
in his ag-
gravati-
ons of Sin.*

thrust out thy traiterous head into the World, Death (which thy Sin brought into 2 Per. 3. the World with it) might have arrested thee, and told thee this World is no place for thee, for Hell is onely our own place, thou shouldst have been executed the first day. Thus says one. 4. This is greater mercy than the Angels had; God spared not them; The same Law was out against them, yet being long suffering to us-ward.

4. Reason: Because the Lord many times by passing Sentence upon Sinners hath given them fair warning. It is great warning for a Malefactor to be condemned, though he be Reprieved: O! sayes the Jdg, look to it, though in mercy you have your life given you now, yet the next time, if you fall into the like heinous offences, you must expect the Rigour and Severity of the Law! and is not this a great aggravation after this to fall into the same Fact? Now the more warnings we sin against, the greater guilt. O what warnings had the old World, in God's giving them so long a day and time; reprieving them for an 120 years, and all that time filled up with *Noahs* ministry, which might have prevented the threatening Judgment! will not thy own Conscience say, poor Sinner, did not the Lord give thee fair warning in such a Storm at Sea,
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in a sickness a-shoar, when thou wast a dead man or woman in thy own apprehension, and also of all thy Friends, and yet thou came off with thy life at that time, and since hast grown worse and worse? This is the language of God to poor Sinners, under this Sentence: Let this danger at Sea give thee warning, this sickness at Land give thee warning. I will spare thee at this time to see if thou wilt take warning by it: *Go thy way and sin no more, lest a worse thing come unto thee.* If thou takest not warning by it, there is a worse Sentence coming.

Reason. This is a great Aggravation of Sin: because it is to sin against the Soul's both Prayers and Promises. I put them both together, because usually they go together. O how the Malefactor pleads for his life at the Bar: Good my Lord, have mercy! good my Lord, let me obtain grace and favour! you shall never find me in the like Fact, I will become a new man, I will shake off all my sinful courses, and wicked Companions: good my Lord, try me this once, reprove me this once. Now here are Promises and Prayers together. Just thus it is with poor Sinners when they have received a Sentence of death in themselves: O how they cry for a longer day! good Lord spare me, raise me from this

this death-bed this once, deliver me from this Storm at Sea this once, and I will never sin at my old Rate; Never so highly provoke thee; and the Lord he grants their Requests. But after all this what is become of your Prayers and your Promises; hath not God recorded them, though you have forgotten them? are they not hid among his Treasuries? and are they not laid up in store with him? and doth not this highly aggravate Sin, to sin against Prayers and Promises? Why doth God call Vowing, and not paying, the Sacrifice of Fools, but to set off the heinousness of the Sin, to sin against Solemn Vows? *When thou Vowest a Vow, defer not to pay it: for he hath no pleasure in fools.* And sure it is some highly-aggravated Sin, that God calls, nay writes down a man a Fool for. But it is observable what follows: *Say not before the Angel it was an error. Wherefore should God be angry at thy Vow, and destroy the work of thy hands?* Some take the Angel to be the Priest here before whom the sin of rash Vows was to be confest. But others carry it to Christ the Angel of the Covenant, who sees through all our subtil Excuses and Equivocations, and punishes them: O God is angry when men go so flatly contrary to their Vows, when persons desire to be excused

Eccl. 5. 4, 5
When the Angel comes to require payment, do not say it is an error a fault. The Septuag. *οὐ γὰρ ἔστιν ἁμαρτία τῷ Θεῷ ἐν τῇ ὁμιλίᾳ σου.*
in conspectu Dei.
 Ver. 6.

cused from payment of their Vows ; it causes God to be Angry, and destroys the work of their hands, *viz.* disappoints their endeavours, and denies them success. Then it is worth considering, that the best way to make good Voyages, is to pay your Vows.

Application

- Is it so, that it is such an aggravation of Sin, to sin after Reprieving Sinners from the execution of the Sentence ? it looks then slowly upon a great many Sinners ; it hath Reproof in the very Countenance of it (this Doctrine) to many, both one and other.

1. It Reproves spared Sea-men, that are in deaths often, in dangers often, and yet the Lord delivers them, and brings them off: but yet they do not consider the end of Gods Patience and long-suffering towards them, they are not led to Repentance by it, they do not account the long-suffering of God Salvation. O how many of you hath God spared the first War at Sea, and the Second War, and yet are you not the same ?

2. It Reproves spared Land-men (I will put them both together) who have many times received a Sentence of Death in them-

themselves, who have lain upon supposed death-beds, and yet God hath spared them, and recovered their strength, and hath not suffered the cutting-down blow to be given them, but hath said, *spare it this year also* : and yet such poor Souls have not returned, or repaid to the Lord, as they received from him.

These two sorts of Persons are to be re-proved, and that deservedly. 1. If you consider how many the Lord caused Sentence to be executed upon at that time when he spared you ; how many lives went for it, poor Sea-man, that Storm in which God spared thee ? in that bloody Sea-Engagement when God spared thee ? or how many Land-men died of that Sickness, of that Plague, that Fever, or that Disease that thou layst under ? and why were not you numbred in the weekly-Bill of Mortality, as well as others ? and is this sparing Mercy so little in your Eyes, that you should forget to render to the Lord as you have received from him ? As he hath done more for you than for others, so he expects you should do more for him than others. He hath not dealt so with all persons as with you : He hath written you among the living, while he hath sentenced others to the Generation of their Fathers, never more to see light.

2. If

2. If you consider how unfit you were then for the execution of the Sentence, are not you to be reprov'd, that improve not your Reprieves ? A condemned Malefactor thinks it a great Mercy to have a preparing time for Death, ten days, or twenty days given him, to fit him for his Execution: & O how many years hath God given thee to fit thee in ! and yet thou art less fit every day than other. One brings it in thus: It were much mercy, for a Traytor to be Reprieved, to have a Lease of his Life this 20 years, though there were no hopes nor means of obtaining his final Pardon after that time spent, and this also but for one Treason, and tho at that time he carries and behaves himself never so obediently. But unto thee this time hath been more than a longer day of Life, and putting off the Execution (which for the guilt of that first Rebellion, should have been acted upon thee in the Womb) it hath been time to repent in, and yet hath not this time of thy Reprieval made thee more rebellious ? hath not thy time been a fitting day for thy Execution, or should it not have been so ? O poor Soul ! wert thou fit the last Storm at Sea ? the last Voyage ? thy last sickness ? was thy Peace then made with God ? was thy Pardon then sued out ? O poor soul ! what horror

horror hadst thou in thy Heart? did it not meditate Terror to think of a Lanch into that vast Ocean of Eternity? O what cold sweats did the very thoughts of Death and Eternity put thee into, and was this thy fitness to die? and hath God spared thee at such a time? and wilt thou still run on in sin? are not such worthy of reproof?

3. If you consider but what were the purposes and resolutions of your Hearts in the day you lay under the sentence. When persons are come out of Deaths, and Dangers, it is good to consider what frames of heart **we** were under, when in them; to look back to what the thoughts of our hearts were when we were upon the brink of Eternity. If Men are serious at any time, it is when Death, the King of Terrors, looks them in the face; when they are bidding farewell to all things here below. O did not you then think, nay purpose in your selves, if the Lord would spare you and deliver you this once, and try you, and trust you this once, O how would you redeem your lost time! O how would you improve your day of Grace! O what holy lives would you lead? what other Men and Women would you become? And alas, poor souls, may it not be said of you, as was of them, *O that there were such an heart*

in them ! Are all your serious purposes, and death-bed resolutions, come to this, to be worse and worse, to be more vile, to be still more prophane ? are not such worthy of reproof ?

4. If you consider but the Joy that possessed your Souls when God first put a Demur to the Sentence: cannot you remember how your Hearts were filled with Gladness, when he caused the threatening Storm to become a calm ? were not you as those that dream, when God did so mercifully and miraculously save you ? did you not then do as the Children of Israel, *they then believed, and sang his Praise.* They were mightily taken with the mercy, but alas they soon forgot his works : Did you ever think you should have forgotten such a Deliverance at Sea, or such a Salvation at Land ? O was ever poor Malefactor more glad of a Reprieve or a Pardon, than thou wert when thou felt thy sickness to Turn, and thy strength to Return ? wast not thou as a person raised up from the dead, and didst not thou for it, not a few days, walk so ? but alas, how art thou fallen to thy old course, as if thou never hadst been under any such sense of sparing mercy ? and are not such to be Reproved ?

5. If thou consider but how heavily the
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sence of your lost time laid upon your Hearts the last time you were under a Sentence of Death. O how many poor Souls have cry'd out, O the many years are they that I have spent upon my Lusts ! O how much of my time hath run out in vain pursuit after creature-comforts ! O if I could call time again, were I to live again, live over 20 years, 40 years again, O at what a rate should I live ! O my mispent time ! O my lost months and years ! woe is me ! what have I been doing ? These have been the sad complaints of many dying persons : and was it not so with thee ? when thou wast last time in a threatening Storm at Sea, or sickness at Land ? and now poor soul, since God hath given thee a longer day, hast thou improved it better ? hast thou filled up thy day with duty ? hast thou recovered thy formerly lost time ? hast thou redeemed it with double diligence ? Alas, alas, poor Souls, have you not been as Prodigal of it as ever you were ? and as much trifled it away since your Reprievals as you did before ? and are not such to be Reproved ?

6. If you consider that you must be accountable to God for every Reprieve. If we must be accountable to God for all our time, then sure for times of Reprieve.

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O the Lord will call persons to an account in the great Audit-day, how they have carried it under their deliverances and preservations ! though you forget your deliverances, yet God remembers them ; He keeps other kind of Journals than you do. God keeps Journals, and out of them he will call you to an account. What did you with such a mercy, with such a deliverance ? were you brought any nearer to God by it ? were you set any further from Sin by it ? were you any more reformed in your Lives under it ? O how will you set things streight with God in the day he shall thus plead with you ? and are not such to be Reproved ?

2. *Use.* Is a word of Caution. If it be so that it is such a great Aggravation of Sin to provoke God, and run on in Sin after sparing mercy, then it is of Caution to poor Sinners under their Reprieves.

1. O then take heed of being hardned while Sentence is not executed. This is a very high Sin to be hardened under sparing mercy. *Wilt thou not be led to Repentance by Gods goodness ? but after thy Hardness and impenitent Heart treasurest up unto thy self wrath against the day of wrath, &c.* They are hard Hearts indeed that Mercy-Beams melt not. It is observed those that come in-

Rom. 2.
4, 5.

to *Newgate* or common Goals, if they come off with their lives, they are worse after they escape than ever they were before. Here is a Commentary upon the Text, they are hardened by it. O so are many poor Sinners that God spares, their hearts are hardened until they suddenly be destroyed, and that without remedy, they grow audacious and impudent in Sin upon their sparing.

2. Caution to poor Sinners under their Reprieves. Take heed of lying secure under them. This is another great Sin, after sparing Mercy to fall into security while the Judgment of God is upon us. O then we are awakened and stirred a little in our Spirits, as they were in their Affliction; *They will seek me early.* *Hof. 6. ult.* But no sooner is the present Sentence taken off, but poor Souls fall into the same fit of security again. O what crying was there in the Plague-time, in the Fire-time? but no sooner settled in your Estates again, Houses again, Trading again, but you were settled upon your Lees. O poor Seamen! when you are in Storms at Sea, then you cry and call to the Lord for sparing-mercy, and O if he will bring you off with your Lives, you will not sleep on, snore on in sin, as you have done: but alas, no sooner come out of this danger, but the Deliverance is forgotten, and you as secure as ever.

1. Poor Sinners, take heed of being secure under your Reprieves. This Judge can give order for the Execution of it when he pleases, he hath his Pursevents to send out after poor Sinners at command. He can make his winds his Pursevents to send after you at Sea, as he did after *Jonah*; and he can send forth Afflictions at Land, as so many Pursevents to Arrest you, and do execution upon you: if he call to a Fever, an Ague, a Consumption, a Plague, how do these immediatly obey him! O who would then be secure!

2. Poor Sinners, take heed of being secure under your Reprieves. This speaks the Sentence near Execution. Usually when persons are thus fallen into security, the Execution-day draws near. When the Rich-man in the Gospel came to this once, to sing his Soul asleep with Expectations of his Goods layd up for many years, Then his Execution was near: *This night shall they take away thy Soul.* When that Servant said in his Heart, *the Lord delayeth his coming*, and upon this fell to be secure: Then his Lord came in a day when he looked not for him, when he was not aware. This is terrible to have an order come forth for Execution when we little thought or once dreamt of such a thing. Many times that

Voyage

Voyage thou art most secure in; or that sickness, proves' oftentimes most fatal and mortal.

3. Why should Sinners be secure under their Reprieves? they know in their Consciences, they have a long time deserved the Execution of the Sentence; and when you seriously think of it, (if ever you do think of it) do not you admire the Lord should have spared you so long? that he hath waited upon you so long? that he hath delivered you from so many deserved Deaths? and that yet you are out of Hell? O the fence of your deserts would keep you from Security under Reprieves.

4. Why should poor Sinners, either at Sea or Land, be secure under their Reprieves? The longer the Sentence is in executing, the sadder doom will it be when it comes; the longer divine Justice is in fetching a blow against a Nation or a person, the heavier stroke is it when it comes. *I have a long time (says God) held my Peace, I have been still and refrained My self: or, should I still, or any longer hold my Peace? as some read it. It is spoken of God's Patience and long-suffering towards his peoples Enemies: but now will I cry like a Travailing-woman, I will destroy and devour at once.* O now the Lord makes terrible work

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amongst

amongst them ! God had a great deal of Patience with the old world, but when he did execute Sentence upon it, O how dreadful was it !

5. Why should poor Sinners be secure under their Reprieves ? though the Sentence be not speedily executed, yet without Repentance it shall certainly be executed. O poor Sinners think, because God is slow, that he is not sure ; and that the Lord will not only give a Reprieve, but a Pardon also. But what was said to them, may be said in this case to such ; *Were they greater Sinners upon whom the Tower of Siloam fell than others ? I say, Nay, but except you Repent, you shall all likewise perish.* Are they greater Sinners that are sometimes taken by the Enemy, than you that escape ? are they greater Sinners than you, that sometimes you see swallowed up of deeps before your face ? were they greater Sinners that were cut off in the last bloody Engagements ? or they that died of the last Plague ? O nay, but except you Repent, the Sentence will also certainly be executed upon you. There is a Sentence of Death, and this is certain, for it is appointed for man once to dye. Repentance doth not take off this Sentence ; but there is another Sentence which is of condemnation,

Luk. 13.
4, 5.

demnation, and this is it Repentance takes off; and without this you must certainly lie under Condemnation for ever. O then, why should any poor Sinners be so secure under their Reprieves?

The 3^d Branch of the *Caution*. Then let Sinners take heed of non-payment of Vows under their Reprieves, both at Sea and at Land; this is a great Sin persons run into, when God hath eminently wrought for their Salvation, and they have in their distress vowed to the Lord; then they do not only forget their Vows, but deny their Vows, and say it was an error; (as hath been hinted before.) But I would here a little enlarge upon Vows, because it is so ordinary a sin to be unmindful of them, when God hath been mindful of us.

1. Why should we forget our Vows after deliverances that we made to him in our distresses? they were not rash Vows: there would have been some excuse if we had uttered or made them rashly, then we might have had a plea for saying it was an error: but in times of distress men are serious, when Death and Eternity are before them, and they upon the brink of another World; is it not then time to be serious, when you are waiting and hourly
 T 4 expecting

expecting a Summons before this impartial and Righteous Judge ? O now Sinners use to be serious. O poor Souls, did you in the day of your distress rashly Vow to God what manner of persons you would become if he would deliver you ? no no ! your Consciences will bear witness against you, that you were in sober sadness in that day : that God who hath given us a strict charge
Eccles. 5. 2 at other times, not to be rash with our mouths, nor to suffer our Hearts to be hasty to utter any thing before him, sure he commands us not be rash with our mouths in times of danger and distress.

2. Why should we under our Reprieves and sparing forget to pay our Vows. God will require them, God will require payment. This is not only the Reason we should not forget to pay, but not delay to pay it. *When thou shalt vow a Vow unto the Lord thy God, thou shalt not slack to pay it : For the Lord thy God will surely require it of thee ; And it would be sin in thee.* Take it for granted he will require it. Ye Sinners, and poor spared Seamen, it may be you think he will not do it ; but surely he will, there is nothing surer. 1. He will require it so as to demand it ; He will call you to a payment-day, he will send you a Summons to pay unto him the Vows made
 in

the day of distress. How often is Conscience Gods Officer that he sends to you to demand payment? O says Conscience, pay what thou owest to the God of thy deliverances. Is not he a God to whom the Vows ought to be performed?

2. He will require it so, as he will Gen. 24. 22 punish their non-payment: and so Requiring is here taken (and in other places;) the Lord doth very often severely punish Vow-breaking. Yea a poor Turk could say, when a *Christian* had entred into Truce with him, and yet though he had passed his Vow to him, upon Advantage (sayes the Story) breaks with him: the Turk leads up his Souldiers couragiously, saying, *he had heard that the God of the Christians was a just God: and if so, he would be avenged upon Vow-breaking; and the Christians were foiled,* which occasioned the Turk to say, *Great is the God of the Christians.* 3. Why should poor Sinners forget to pay their Vows unto the Lord when reprieved? this is to be lookt for from a Fool in Gods Kalendar. *When thou vowest a Vow unto God, defer* Eccl. 5. 4. *not to pay it; for God takes not pleasure in Fools.* You think much to be accounted fools by men, especially to be called so: but O then what is it for God to call you so? nay to record and take you so! O what

what a sad word was that, *Thou Fool, this night shall they take away thy Soul.* If it be folly to defer to pay a Vow, what is it then to break Vows, and never pay them? 4. It is profanation in you not to pay your Vows;

Num. 30.2 Thou shalt not break thy word if thou hast Vowed, or bound thy Soul with an Oath, but do according to all that proceedeth out of thy mouth. (Thou shalt not profane thy word) this is high profanation. O then take heed of profaning thy word. 5. Breaking of Vows doth cause God often to destroy the work of our Hands : therefore that word is very observable, *lest he be angry at thy Vows, and destroy the work of thy hands.* It comes in upon breach of Vows (as hath been hinted before.) Men may design the management of their Lawful employment, and yet the Lord destroy all these Designs upon the account of non-payment of Vows.

The 4th Branch of the *Caution.* Then let poor sinners take heed they wear not off the sense of their Deliverances when they are under their Reprieves. O how ordinary is this, as soon as the Danger is over, the Deliverance is forgot, though while we were under the Danger we thought we should never forget such Deliverance. O
what

what a sense of that mercy had *Exra* upon his Spirit, when he said, *shall we break a- gain his Comandements, after such Deliverance as this?* O And this was the great evil of the old Israelites, *they forgot his works, and the wonders he had shewed them.* Nay, *they soon forgot his works,* (saith another Text.) *or made haste to forget them* (as it is read.) So do many thousands of poor Reprieved Sea-men, and poor spared Land-men too.

1. Take heed of this evil : for it is incident to the best of men, after sparing-mercy, to let the sense of deliverance wear off their spirits. Thus it was with *Hezekiah* : O what a sin fell he into upon his Recovery ! *In those days* (says the Text) *Hezekiah was sick unto death, and prayed unto the Lord, and doth God hear him?* yea, *the Lord gave him a sign* (or wrought a miracle for him.) Now sure *Hezekiah* will keep upon his heart the sense of such a Recovery all his days. Nay, see how he was affected with it, and what an high strain of praise he was in : *Thou hast in love to my soul delivered it from the pit of Corruption ; for thou hast cast all my sins behind thy back. The Lord was ready to save me ; therefore we will sing my Songs to the stringed Instruments all the days of our life in the House of the Lord.* Oh
who

2 Chro. 32
25.

who would have thought he ever could have forgotten it ! yet *Hezekiah* rendred not again according to the benefit done unto him : for his heart was lifted up ; therefore there was wrath upon him, and upon *Judah* and *Jerusalem*. And if an *Hezekiah* may do thus, well may such poor souls as we are be cautioned.

2. Take heed of this evil, of wearing off the sence of sparing-mercy : for God's Eye is very observant of Sinners deportment under their Reprieves. It's true, his Eye is always over us, but it is in an especial manner over us upon sparing of us. *Zep 5. 7.* He said to them of old, *Surely this is a people that will not lye, and so he was their Saviour.* O now, says God, surely this poor Seaman, this poor Sinner will carry it at another rate, and walk at another rate than ever, if I bring him out of this death, or this danger. When God had been punishing Sin at an high rate, says God, *surely thou wilt fear me, thou wilt receive instruction, &c.* So says God, now that I have spared thee from the execution of this Sentence, surely thou wilt fear me. God's Eye was upon *Hezekiah* how he carried it upon his Recovery. There are two especial times in which God's eye of Observation is upon us.

1. In a time of Danger.
2. In a time of Deliverance.

3. Take

3. Take heed of this evil, of wearing the sence of sparing mercy off the soul. This is great Ingratitude and Unthankfulness. Hath God given you so many wonderful Deliverances, so many miraculous Preservations to be buried in the grave of oblivion and forgetfulness? Oh will you murder your Mercies, and then bury them! You know it is commonly said, *Murder will out*. O poor Sinners, what monstrous ingratitude is this, to write your mercies thus in the dust! was *David* of this mind, when he said, *O my soul, and all that is within me, praise his holy Name: Bless the Lord, O my soul, and forget not all his Benefits,*— (what was the matter?) *who redeemeth thy life from destruction, who crowneth thee with loving-kindness and tender mercies.* Psa. 103.
1, 2, 3, 4.

4. Take heed of this evil, of wearing off the sence of sparing-mercy. God records it, though you forget it. All our Deliverances are written down in God's Book of Remembrance, they are laid up with him, and hid among his Treasures: and the day is coming that God will let you see them all, to your great confusion and astonishment. O the dreadful *Memento's* that are recorded in God's Book! For such a Deliverance at Sea at such a time, and thine heart after it fully set in thee to do evil, For
such

such a sparing from Sickneſs at Land at ſuch a time, when given over by all for dead, and yet walk'd unſuitably unto it ! Alas, Sirs, God keeps his Journals as well as you : Becauſe you forget them, you are ſo fooliſh to think God forgets them too.

5. Take heed of wearing off the ſence of ſparing mercy, it will be a great burden upon your death-beds to remember it when God ſhall awaken your Conſciences; O then to remember what in your health you had forgotten : for your own Conſcience to tell you how often God ſpared you, delivered you, and gave you fair opportunities to return to him, to repent in, to make your peace with him, to account the long-ſuffering of God Salvation; but yet you forget all. This will be a ſinking to your ſpirits when you are to dye, to revive the many Reprieves he gave you, and yet they did not work upon you, but your hearts were fully ſet in you to do evil : this will lie cloſe upon your conſciences.

The fifth Branch of the *Caution* under your Reprieves; Take heed of living under a miſ-ſpence of precious time. O how ordinary is it when we are under a received Sentence in our ſelves of death, to be troubled and complain how we have loſt and ſweal'd

swear'd away our precious time. O says one, if God spare me, I will never never be so prodigal of my precious time! O says another, were I to live again a few years, how would I redeem time! would I spend it upon my Lusts, on my sinful Recreations, on my Pleasures? O no, how would I be devoted to God? I would not any longer live the rest of my time in the flesh, to the lusts of men: *For the time past of my life may suffice me to have wrought the will of the* ^{1Pet. 4. 2. 3} *Gentiles, &c.* but yet after God hath suspended the Sentence, how do we often lose our time as formerly?

1. Take heed of this under your Reprieves: for you must be accountable to God for precious time. So many years as the Lord hath spared you, as the Lord hath given you health, as the Lord hath given you strength, you must be accountable for. Time is a great Talent: and Talents you know must be accounted for, how you have improved them, how you have traded with them, for Heaven, for Eternity, for an interest in Christ: Here we are all placed as so many Stewards, and ere long must give an account of our Stewardships, and must be no longer Stewards. God will demand of us, how we have Husbanded our precious time. O the sad Husbandry of poor
Sin-

sinners under their Reprieves with their precious time ! It may be one Soul may say, Lord, I have got an Estate in the World ; another may say, they took up their time in providing for their family ; another in providing for the flesh. O but when God shall ask you, O but what have you done for your precious Souls ? what have you done for Eternity, and another World ? what account can you give of this to the Lord ?

2. Take heed of losing your precious time under your Reprieves. According as you improve time, it will be with your Souls, as to Eternity ; you live for Eternity, you hear for Eternity, you pray for Eternity. O if men had a view of Eternity ! how would they live ! would they lose so many dayes, so many years ? If we did but take a walk into Eternity once a day, how would it grieve us to see so much time run waste ? did we see how the River of Time runs apace down into the Ocean of Eternity, what Christians should we be ? and what lives should we lead ?

3. Take heed of losing time under your Reprieves, for we have lost much already. Is it not more then enough that

1 Pet. 4. 2. in time past we have wrought the will of the Gentiles ? When poor Souls were converted,

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ed, O then they looked back to what they were, and what they had done in time past : — *where in times past you walked according to the course of this World.* And in another place, *For you were sometimes Darkness, but now made light in the Lord,* — spoken of those believing *Ephesians* after their Conversion. The Consideration of lost time, causeth the Traveller to put on. O Sirs, you had need put on, and follow hard after God (as *David* sayes) who have loytered so much by the way ! you have lost so much time by your slothfulness, that you had need now redeem it with double diligence ; that Traveller that hath lost his Forenoon, had need improve his Afternoon : O how many of us have lost our Forenoon ! O you forenoon Travellers, you Young ones, that have set your faces *Zionwards*, improve your time !

4. Take heed of losing precious time under your Reprieves ; your work is great. Now men will not lose time when they are upon great Designs ; the greatness of any Design is a considerable spur to diligence. When you have great Concerns upon your hands, O then you are up early, and in bed late : And Sirs, are not designs for your Souls, for Eternity, for another World, great designs ? are not the

Concerns of your Peace, great Concerns? did not this occasion Christ to say to Jerusalem, *O that thou hadst known in this thy day, the things that concern thy Peace!* Is it not a great Concern to get thy Peace made with God? to get thy Pardon of sin evidenced to thy poor Soul? to get thy Interest in Christ ensured? to get thy Soul prepared for an Eternal Estate? O then, who would lose time, and have such great business lie upon their hands!

5. Take heed of losing precious time under your Reprieves: improving of it will be great peace at last, and misimproving of it will be as much horror and torment.

2 Pet. 3. 14 That is a good word, — *Beloved, seeing you look for these things* (speaking of the coming of Christ) *be diligent*: why so, what will our diligence avail us? O much every way; *that you be found of him in Peace, without spot and blameless.* This, this will be a sweet Death-bed Cordial to you; this will make you say, and sing with good old Simeon, *Let thy Servant depart in Peace, mine eyes have seen thy Salvation*: and on the contrary, how many have layn upon their Death-beds with an Hell of horror in their hearts for the misimprovement of their precious time, saying, O what vile spend-thrifts of their time have they been? what

what players away, gamers away, carders away, sleepers away of precious time have they been ! never once thinking or caring what would become of their precious Souls; as if they had no immortal Souls, or as if there were no eternal state on the other side of the Grave.

The next *use* is a word of *Exhortation*, according to my Promise, and it looks at two sorts of persons : 1. To *young ones*. 2. To *aged ones*.

1. To *young ones*, O then while God spares you, and doth forbear the execution of the Sentence upon you, whether at Sea or Land, give up your selves to God, dedicate your selves to the Lord, while spared by the Lord. Doth God spare you ? and will not you serve him ? why did not God, O thou young man or woman, nip thee in the bud ? why wert not thou blown into Eternity while thou wast but a Blossom ? hath the Lord spared thee to give the flower of thy time, the prime of thy days, to sin, to Satan, to the flesh ? The first-fruits Exod. 23. 9 were the Lord's ; O give thy first-fruits Exod. 22. 29. to the Lord, the first of thy years and time. The first-born being the Lord's, also typed out this : God's Sacrifices were to be young, *Exod. 12. 5. Exod. 29. 1.*

Ecl. 12. 1

2. You young ones that have been spared, do you improve your sparing-mercy, for the days and years coming in which your Souls shall say, you have no pleasure. This is the wiseman's motive; *Remember thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh when thou shalt say, I have no pleasure in them.* O that you young Seamen, or Land-men, yea, both, would consider a little ! I have lamented to see so many young ones among Sea-men run on so head-long for Hell and destruction, as though they were resolved not to stop until they come to the foot of the Hill, until they drop into the Pit, from whence is no Redemption. O Sirs, do you think these days of sinful pleasure and jollity will last always ? will not this you call a merry-day have a mournful, nay, a miserable night ? will it not be bitterness in the latter end ? In those evil days that are coming on (as the Apostle saith) *what fruit will you have of these things, whereof you will then be ashamed ?* will not the end of these things be death ? O how might a little of such consideration cool and allay the heat of youthful lusts !

3. You young ones improve your sparing-mercy. It will be your great comfort in your Age, that you begin to live to God betimes ; that you did not go on hardened

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in your sins; and while you were young were obdurate and obstinate under all God's patience and long-suffering towards you. O what a mercy will it be to reade over when you are old, the kindness, the tenderness of your Youth, the love of your Espousals; how it was with you when God caused the day of his Grace first to break in and dawn upon your souls; how tender in point of Sin, how tender in point of Duty you were under the sence of sparing-mercy, either in such a Storm at Sea some of you, or in such a Sicknes at Land?

4. You young ones, O that you would improve your sparing-mercies! how many hath God cut short of the day you have lived unto? how many younger than you have miscarried at Sea? how many younger than you have died at Land? how many have, as soon as they peep out of the womb into the World, been sent into another World? and why hath God given you a longer day? is it not that you might get your work done? that you might work out your Salvation with fear and trembling? is it not that you might get an interest in Christ? is it not that you might get your Pardon for Sin sued out in the Court of Heaven, and witnessed in the Court of Conscience? Though but young, poor
V 3 soul,

foul, hast not thou a great deal of work lies undone upon thine hands ? hast not thou a great deal of Sin to repent of ? a great many Corruptions to subdue ? a great many Graces to get ? and will not all thy days be little enough and short enough for such great Work ?

5. O that young ones would improve their sparing-Mercy ! your deferring and putting it off longer, will make it a great deal harder. O now is your only time to improve the day of God's Patience. *Remember now thy Creator in the days of thy youth* : put it off now, and it may be thou wilt never do it. Where God lays a stress, there we should: Now God lays a stress here. You young Sea-faring persons, I bleed over you, my bowels are troubled for you : O that while it is to day you would hearken to his Voice, and not harden your hearts ! do not you think if God sends you well home such a Voyage, O then you will repent ! O then you will turn a new leaf over in your lives ! O then you will become new men ! But alas, though the Lord answer your desires, you do neither answer God's Expectations, nor your own Convictions. Is not thine heart as fully set in thee to do evil as ever ? art not thou the same, thy course the same, thy conversation the same ? nay, art not thou

thou worse every Voyage than other, instead of being better? art not thou sailing towards the region of Darkness with full sail? art not thou under a fresh gale for Hell, poor sinner? art not thou sailing thither right before the Wind? O poor soul, how art thou to be pittied who art making such a dangerous Voyage! as sure as thou livest if thou dost not tack about and stand off, thou wilt at the end of thy days make a lost Voyage unto all Eternity, as confident and secure as thou art.

6. O that young ones would improve their sparing-mercy. Mercies misimproved in youth will sting to the very heart in old-age. As sins committed in youth prove the terror of old-age; so do Mercies misimproved. *Job* was made to possess the iniquities of his youth. Some give this sense of it: *Thou makest them to stick as fast to me as the Inheritance or Possessions do to the Purchaser.*—O what pity (saith one) is it, that when infirmities of age bend the back, there should be iniquities of youth to break it!—and so, misimproved mercies will sting the soul, old-slighted mercies as well as old-committed sins. When thou shalt reade over all the Patience of God towards thee when young, how at such a time he spared thee, saved thee, and delivered thee at Sea, in such

Hof. 13. 8.

a danger, in such distress; but all this sparing-mercy was lost upon thee: O how will this cut thee! yea, *read the very dam of thy heart*, as the Prophet words it in that case.

The 2d Branch of the *Exhortation*. Is it such a great *aggravation* to go on in a course of Sin after Reprieves from a Sentence of God's displeasure? Then it is a word to aged persons, especially aged Sea-men: O Sirs, what have you done with so many Salvations and Deliverances as you have had! where are your Journals, your Registers, your Records of Mercy? where have you laid them? have not you played the old *Israelites* with them? have not you *soon forgot his Works*? You read *David* entitles some of his Psalms, *A Psalm or Song to bring to Remembrance*: But alas; how have you lost the remembrance both of your Dangers and Deliverances? I confess I am affected to see a gray-headed Sea-man: O how many times hath that man been in the jaws of Death, threatened to be swallowed up of the belly of Hell? how many Voyages hast thou made? how many Deliverances hast thou received? Some of you tell me, how many times you have been at the *East-Indies*, or at the *West*, or at *Guinny*, or at *Virginia*: Thus you have been saved

saved, spared, delivered. O but what change have these mercies wrought upon your hearts, or upon your lives? after all this are not your hearts fully set in you to do evil? have you improved your Salvations and Deliverances? You talk of them, and tell of them, but have they been sanctified unto you?

1. O that aged Sea-men might improve the day of God's Patience to them! If you do not, your many Deliverances will not only prove great aggravations, but they will prove condemning and casting Evidences against you in the great Day. For Mercy to condemn a person, O what a dreadful thing is this! All your Mercies, Sirs, will be called (as I may say) into Court, and there all your Journals will be produced, and you will have your Indictments drawn out of them, that shall be pleaded against you. Nay, not only the substance of your Mercies, but the very circumstances will be pleaded against you in that day the Lord shall deal with you. O how near sinking were some of you in such a Storm! Nay, how often shipwrackt, as *Paul* said? how many lost-Voages have some of you made, yet returned home with your lives? how eminently have some of your lives been saved, when Ships have been lost?

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what a little often hath been betwixt you and death, and yet the Lord hath been seen in the Mount ? All these will come in against you. Circumstances are weighed in Courts of Judicature : so will it be in this great Court. O poor Sea-man, dost thou ever think that this Voiage, this Deliverance will ever be reckoned for ? O poor Souls, know this, that you will hear of your mercies again, though you forget them now.

2. O that aged Sea-men, would improve their sparing-mercies ! every one of you are monuments of Mercy and Patience : O how much of the Patience of God is written (methinks) in the gray-heads of some of you, that have used the Seas ! It may be said of many of you, there goes a monument of mercy, there goes one whose life hath been nothing but a *series* of Eminent Salvations and Deliverances : O how many times hast thou gone out well, and come home well, when others dyed the term of the Voyage, or were lost ! O the Patience of God ! how many Sea-Engagements have some of you been in, and others slain at your right hand and at your left, and yet the Lord's commission for Protection compassed you about, and the shot came not nigh thee ! O the Patience of God ! how many taken into

Turkish

Turkish slavery and merciless Captivity, and yet thou Escape? O the Patience of God! how many have been stript of Lives, Ships, and Estates together, and yet thou escaped all these? but God is saying, *yet they return not unto me*: O the Patience of God!

3. O that you would improve the mercy, the sparing-mercy of God! Consider but what a wonder it is that that God which hath so much Power should ever have so much Patience; this is not ordinary; he hath spared thee, O thou aged Sea-man, who hath Power to destroy thee. It is not common among men, to see greatness of Power and Patience mingled together. But thou mayest not only here cry out, O the Patience of God, but O the Power of God! he hath spared me many years together, that had Power to destroy me every moment! he who gives a commission to the Stormy Winds to blow at his pleasure, and he who gives a Commission to the blustering Waves, and says *so far, and no farther*; he *Jer. 5. 22* that sets a bound to the Sea by a perpetual decree that it cannot pass; and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it. O he that made (as *Jonah* describes him) who made both Sea and dry Land; is it not in his Power, in his hand every
Voiage

Voyage, yea every-where, yea every moment to destroy thee ? and yet for this God to spare thee, and reprove thee, O the infinite Patience of God ! and wilt not thou improve this day of Patience ?

14. This Patience of God hath been continued to you under the guilt of many great Provocations ; which indeed heightens the Patience of God. The more provocations in you, the more Patience it is in God to pass them by. O the Patience of God to *Jonah* ! when he was running away from God, and carried so much guilt to Sea with him, that ever God should spare him and deliver him ! But O how common is this in our day, that through the Patience of God that Vessel comes safe home, that hath not one, but many *Jonahs* imbarqued in it ! O the Patience of God ! so much Swearing, so much Uncleanness, so much Atheism, so much Security, so much neglect of Prayer, so much contempt of God, of his Ways, his Worship, & his Truths, so much Drunkenness carried to Sea from time to time, from Voyage to Voyage, and yet Men and Ship go safe, and come safe ; and will not you yet cry out, O the Patience of God ! Is not this a Patient God, poor Sinners, that spares you, carries you out, and brings you in while you provoke him ? may not you say,

say, as *David* in that case, *Is this the manner of men, O God!* put these all together: for one that hath so much Power, and hath so many Provocations, to have so much Patience; is this the manner of men? O how should these considerations work upon you to improve the day of God's Patience!

3. O that you that are aged Sea-men would improve the day of God's Patience; it has bin a long day with you. We read not only of Patience in Scripture, but of long Patience: *The Husbandman waits for the precious fruits of the Earth with long patience.* Such hath been the Patience of God exercised towards you; it hath not been Patience by days, or weeks, or months, but years: *I came seeking fruit on this Fig-tree three years.* Some carry it, *under the Law, before the Law, and under the Gospel.* This was long Patience. Others carry it to the *state of youth, middle-age, and old-age.* O this is long Patience! It is said that the Lord was grieved 40 years long with the Children of Israel. This was long Patience: and O how many years hath he been grieved by your misimproving the day of his Patience! how many years hath he gone out with you and come in with you? can you say but his Patience hath been long-Patience? Now the longer the day of God's Patience, if your hearts

hearts be hardened under it, and fully set in you to do evil, the greater is your guilt. What hath run through the web of all thy life from thy Cradle to this gray-head of thine, but the thread of God's Patience? The Patience of God brought thee into the World; the Patience of God provided for thee in the world; the Patience of God brought thee up; the Patience of God carried thee to Sea many a time; the Patience of God brought thee home.

6. O that you who are aged Sea-men would improve your sparing-mercy! You have often purposed in your selves to do so, you have often said in your selves you would improve your Deliverances, and never provoke God after such Deliverances, as formerly, and yet you have not been as good as your word to this day; how hath the purposes of your hearts fallen asunder as so many drops of water! Now every Purpose and Resolution that you had will be produced against you, that you never answered nor walked up to. O how have you purposed to repent, to return to God, to forsake your Sins, to set upon Duties, to reform your Lives! but as soon as your Dangers have been over, so soon have your Purposes and Resolutions been forgotten.

7. O that you who are aged Seamen
would

would improve the Mercies of God in sparing you ; this will help you to die comfortably whether it be at Sea or Shoar. Is it not high time for you to learn to die, who have lived so long ? O how can you think to look Death in the face, that King of Terrors, when you have lived so long in the abuse of the Patience of God ! when you are in a storm at Sea, or upon a death-bed at Land, O how will your hearts meditate Terror to consider, how many Deliverances thou hast had, how many Salvations, yet none of them did thy soul good ? Thou returnedst often to thy Family and Relations, but thou didst not return to God. O how wilt thou be afraid to have thy Journal opened at the day of Judgment ! O how wilt thou cry out if once thy secure Conscience be awakened ! O what a foolish and unwise soul have I been to requite the Lord evil for so much good ! to abuse so much Patience and Long-suffering, and to treasure up Wrath against the day of Wrath, by going on in Sin from year to year, whilst God was going on in a method of Mercy to me every year : But woe is me, I have been one of the sons of men whose hearts are fully set in them to do evil, because Sentence hath not been speedily executed upon an evil work.

F I N I S.

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